THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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A Blessed New Year

We are crossing the threshold of the New Year with high hopes and expectations. The realization of our hopes will depend upon our prayers. If we pray aright, and live more nearly as we pray, then we will be blessed indeed.

May each day be a day well spent. Then the year will be crowned with the blessings that come with faithful service.

Thomas J. Garland

Confirmation Appointments for January and February

January 7. First Sunday after Epiphany
A. M. Phila.—St. George, Richmond
The Bishop Suffragan
Evg. Phila.—St. Bartholomew,
The Bishop Suffragan

January 12. Friday
Evg. Phila.—St. Ambrose,
The Bishop Suffragan

January 14. Second Sunday After Epiphany
A. M. Phila.—Emmanuel, Kensington,
The Bishop Suffragan
Evg. Phila.—Messiah, Richmond,
The Bishop Suffragan

January 19. Friday
Evg. Phila.—St. John Free,
The Bishop Suffragan

January 21. Third Sunday After Epiphany
A. M. Phila.—St. Paul, Aramingo,
The Bishop Suffragan
Evg. Phila.—St. Matthew,
The Bishop Suffragan

January 28. Septuagesima
A. M. Phila.—St. Thomas,
The Bishop Suffragan
A. M. Phila.—St. Gabriel,
Bishop Davenport
P. M. Phila.—St. George, West,
Bishop Davenport
Evg. Phila.—St. Nathanael,
Bishop Davenport
Evg. Hatboro—The Bishop Suffragan

January 30. Tuesday
Evg. Lansdale—Trinity,
Bishop Davenport

January 31. Wednesday
Evg. Phila.—Phillips Brooks Memorial.....Bishop Davenport

February 1. Thursday
Evg. Phila.—St. James, Hestonville,
Bishop Davenport

February 2. Friday
Evg. Bryn Mawr—Holy Cross,
Bishop Davenport

February 4. Sexagesima
A. M. Phila.—St. Matthias
The Bishop Suffragan
A. M. Phila.—St. Mark, Frankford,
Bishop Davenport
Evg. Phila.—St. John Chrysostom
The Bishop Suffragan
Evg. Phila.—St. Luke, Kensington,
Bishop Davenport

February 7. Wednesday
Evg. West Chester—Ascension,
The Bishop Suffragan
Evg. Phila.—Epiphany, Sherwood
Bishop Davenport

February 8. Thursday.
Evg. Phila.—St. Andrew, West,
Bishop Davenport

February 9. Friday
Evg. Phila.—All Saints, Moyamensing....The Bishop Suffragan
Evg. Phila.—Redemption,
Bishop Davenport

February 11. Quinquagesima
A. M. Phila.—Holy Comforter Memorial.....The Bishop Suffragan
A. M. Phila.—St. Stephen,
Bishop Davenport
P. M. Phila.—St. Sauveur,
Bishop Davenport
Evg. Phila.—Prince of Peace,
The Bishop Suffragan
Evg. Phila.—Zion..Bishop Davenport

February 13. Tuesday
Evg. Willow Grove—St. Anne,
Bishop Davenport

February 14. Ash Wednesday
Evg. Wyncote—All Hallows,
The Bishop Suffragan
Evg. Phila.—St. Monica,
Bishop Davenport

February 15. Thursday
Evg. Phila.—St. Titus,
Bishop Davenport

February 16. Friday
Evg. Phila.—St. Cyprian,
Bishop Davenport

February 18. First Sunday in Lent
A. M. Phila.—Holy Trinity Memorial,
The Bishop Suffragan
A. M. Phila.—Advocate,
Bishop Davenport
P. M. Phila.—All Souls,
Bishop Davenport
Evg. Phila.—St. Michael Chapel,
The Bishop Suffragan
Evg. Phila.—Covenant,
Bishop Davenport

February 20. Tuesday
Evg. Phila.—St. Elisabeth,
The Bishop Suffragan
Evg. Phila.—St. Paul Memorial,
Bishop Davenport

February 21. Wednesday
Evg. Phila.—St. Simeon,
Bishop Davenport

February 22. Thursday
Evg. Phila.—St. Paul, Chestnut Hill
Bishop Davenport

February 23. Friday
Evg. Phila.—St. Mary, West
The Bishop Suffragan
Evg. Darby—All Saints,
Bishop Davenport

February 25. Second Sunday in Lent
A. M. ORDINATION,
The Bishop Suffragan
Evg. Phila.—St. Barnabas, Haddington.....The Bishop Suffragan

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WANTED: A CHURCH FOR BYBERRY

It is a necessity. At the centre of all mental recovery is that which religion implies—vital union with God and the Sacramental inflow of His Life giving, Health giving, Joy giving Self.

We need a building which by its very form suggests the stable things: God, Holiness, Heaven, whose Chancel and Windows, whose Altar and Bell, all speak of the health bringing facts; Life, Pardon, Joy, Adoration, and whose Music and Message bring comfort and cheer.

It must accommodate not less than 500 and its portals stand open for every variety of religious need.

At present the only places available for services are rooms used for dances and entertainments of every sort, which are sheer necessities; but whose associations do not promote the Worship Spirit. The room where men sit and lounge and smoke has no kind of helpful associations, so that patients often do not see why hats cannot be worn and cigarettes smoked during the service. These people who may not reason yet are reached by emotion and association and hats involuntarily come off in the Sacred Place and quiet demeanor prevails. So they are not to be blamed for inappropriate conduct, but we Churchmen are alone responsible for not seeing that in every Institution provision is duly made for Spiritual need. A building or a room reserved solely for worship and so suggests God and Religion.

It is the privilege of the American Church in Philadelphia to supply this need. A beautiful building where the Universal Gospel is set forth, the universal Sacraments dispensed for all and every needy, seeking, loving soul. Within its walls we know no distinction of Sects. They are all (Hebrews and Protestants) children whom God loves, for whom Christ died. No effort can be made to make them "Anything," or to get them in the slang phrase "to join Church." But God, the great need of every soul, is held out to them. They need Him as He needs them and they find Him to their rest and joy.

A place where penitents can seek counsel and those multitudes who want to pray but have no semblance of a Closet (for they must live and sleep in wards) can come at all times for solitude and communion with God.

There are many Christian men and women who could glorify God and minister to souls by a gift for this purpose, or memorials of, say $100,000, for building and equipment and music, and there are very many who would like to unite in meeting such an absolute need. There are at the present time about 2700 residents and employees and it is certain that the population will increase as the years go. A Chapel will meet a perpetual need.

The Superintendent of the City Mission will be glad to confer with any interested. "Inasmuch as ye did it unto one of these *least* ye did it unto *Me.*"

However weak the Church may be on her human side, she is, on her divine side, and in her inner life, nothing but strength and truth founded in love.—*Henry Lowndes Drew.*

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Superintendent

REV. H. CRESSON McHENRY
Gen'l Secretary

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

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1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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A Constructive Plan for 1923

Let Us Begin the New Year by Pledging Our Heartiest Co-operation to the Rectors of Our Parishes in the Fulfillment of the Aims and Purposes of the Church Programme.

In looking forward to our Missionary Programme for 1923, we feel that it is the desire of the clergy and our congregations that we should adopt a more constructive plan. With a new system it was inevitable that mistakes should be made and after an experience of a few years we can appreciate all our failures. Our ambition is to raise the full amount of the quota as contained in the budget adopted by the General Convention and we want to set to work at once to accomplish this task.

With the approval of the Executive Committee and the endorsement of representatives of the women's organizations, we are preparing details of our plan which will be sent to the clergy of the Diocese within a few days. We have decided to discourage all appeals for specials for missionary work and to concentrate our efforts on the programme adopted by the General Convention. We maintain that when a Diocese cannot take care of its own work and must appeal to the Church at large, the proper method is to make that appeal through the National Council and to have such items placed on the budget for maintenance or on the list of priorities. Every Diocese has an opportunity to present its request to the National Council and if it does not present it and have it approved then it has no right to allow its missionaries to travel throughout the country soliciting aid from other Dioceses.

We have notified the National Council that we are always ready to welcome missionary speakers in Pennsylvania, but that it must be understood that those who come will not ask or expect offerings for special objects which are not on the budget. We have also stated to the Council that it is our desire to raise first a sufficient sum to pay for our share of the maintenance of the national budget, and that until that budget for maintenance is secured we will not encourage any of our congregations or individuals to give to priority appeals.

I feel sure that the clergy of the Diocese will welcome the details of this plan which we desire to put into effect for the year 1923 and we trust that when it is announced through them to their congregations, it will receive the warm and hearty support of all our communicants. I had hoped to have the details ready before this time, but have been waiting for some further information from the office of the National Council.

It will be a Happy New Year for the Diocese if we can make a success of the new plan and give an impetus to our missionary work.

THOMAS J. GARLAND.

Teachers in Religion

The Epiphany lesson of our Lord in the Temple gives point to much-needed emphasis on religious education. As He was eager to learn and sought to be taught, so, naturally, the youth of any generation are desirous of receiving education—but they need, if not "doctors" at least trained teachers.

Who is qualified to teach the youth, and others, "the things a Christian ought to know and believe to his soul's health?"

The day of the old-fashioned Sunday School has passed. Former methods have done noble work in preparing the way for others more commensurate with the needs of today—needs developed and in measure met by public education.

Great praise is due to "the noble army of martyrs"—teachers in Sunday Schools who witnessed to their Lord, and who persisted in spite of active opposition (in early days) and passive indifference (in later times) and who gave such as they had to develop the latent religious life of the youth of their generations.

Times have changed—we believe for the better. More is expected of the Church in educational matters, as in other directions. If the Church is right in its claims as being an educational agency—and it undoubtedly is—it must substantiate the claim, and must "show" an enquiring generation that it means business.

Organizations, more or less efficient, exist to stimulate progress in religious education, but something more personal is needed. The Clergy must be real educators, and must engage, in parochial Church Schools and in other educational agencies under their care, men and women who are "teachers in religion."

"The day has passed," Bishop Anderson reminds us, "when good-natured amiability is a sufficient qualification for a teacher."

Church School teachers must be trained. Parents have a right to demand that of the Church, as they do demand trained teachers in public education.

The Diocesan Church Normal School and its branches are designed to help in this training of "teachers in religion."

F. E. S.

Church Extension Call

The next Call for the Church Extension Fund will be for St. Giles' Church, Sixty-ninth and Chestnut Streets. There is an illustration of the entire group of buildings in the last issue of the CHURCH NEWS. The present building is a portable one owned by the Advancement Society.

The Church is located in a district that is rapidly growing, about 500 houses have been built in the past few years. At the present time there are sixty-three communicants connected with the Mission. It is expected that work on the Parish House will be begun early in the spring.

When the Call is issued we hope that all who receive it will try to get other friends interested in sending in a subscription for this necessary development of our missionary work and will also encourage them to become regular subscribers to the Church Extension Call, which is only issued three times a year.

T. J. G.

An Appeal

From the Altar Guild of the Diocese of Pennsylvania

As the Altar Guild of the Diocese of Pennsylvania has just completed its tenth year of service, it seems advisable again to call the attenion of church people to its work and to its needs, and perhaps thus to inspire in some of them the desire to share in the privilege and opportunity of service to God and man which it offers.

There are still many in the Diocese who have never heard of the Altar Guild, or, if they have heard of it, may not know just what its work is. Therefore, the following general description of the activities of the Guild may prove of interest.

The object as stated in the Constitution is "to care for the Pro-Cathedral and City Mission Chapels, and as far as possible to provide Altar furnishings for other Missions and Institutions of the Diocese."

There are Associate as well as Active Members. The Associate Members are not asked to do any definite work, beyond the paying of their dues of $2.00 a year and by helping with interest and their prayers. Active Members must be Communicants, pay dues of $1.00 a year and are required to attend at least three meetings during the year, which meetings are held at the Church House, 202 South Nineteenth Street, on the first Monday of each month at 12 o'clock noon. These members are asked to serve on committees, each committee having the care of one chapel or some special branch of work. To give the list of the committees will perhaps show the scope of the work of the Guild better than anything else.

Committee for the Pro-Cathedral of St. Mary.

Committee for Old St. Paul's.

Committee for All Souls' Chapel, Philadelphia General Hospital.

Committee for the Church House Chapel.

Committee for the Eastern State Penitentiary Chapel.

Committee for the Chapel of the Home for the Indigent, Holmesburg.

Committee for he Municipal Hospital Chapel.

Committee for Chapel, Home for Convalescents, Oakbourne, Pa.

Committee for two Chapels, Men's Department and Women's Department, Byberry Farms, Pa.

Committee on Supplies, furnishes the above Chapels with Altar Candles, Wafers, etc.

Committee on Altar Furnishings, purchases whenever needed all furnishings for the Sanctuary, such as Altar, Credence Tables, Brasses, Communion Silver, Altar Service Books, etc., for use in these Chapels.

Committee on Silk Work, conducts an embroidery class which meets at St. Mark's Parish House, Sixteenth and Locust Streets, every Friday from 10 A. M. until 1 P. M., and makes stoles, Altar Cloths, etc., for use in these

(*Continued on page 134*)

EPISCOPAL ACADEMY BUYS $200,000 ANNEX

The Trustees of the Episcopal Academy announce the purchase of the Allen Estate, adjoining the School's new home on City Line, Overbrook. The Estate contains seven and one-half acres and has a large stone mansion in which, as soon as necessary alterations are made, the Junior School will be established.

The Academy now has twenty-two acres of land, the two mansions, a new gymnasium and dining room, and ample athletic fields. Its splendid property stretches for nearly one-fifth of a mile along City Line.

This phenomenal development is the result of fourteen months expansion and 138 years of continual service to the church people of Philadelphia.

In the spring of 1921 the Academy moved from its old home in the business center of the city to Overbrook with 170 students. That fall the School opened with 240 entrants. Today the School numbers 275 pupils, with twenty masters and a capacity for only 250 boys. Whole forms had to be eliminated to make room for the older students and the Trustees found that further expansion was an absolute necessity to meet the demands of its city and country clientele.

The new acquisition will enable the Trustees to divide the Academy into a Senior and Junior School, with an Assistant Headmaster in charge of the Junior School.

With the added equipment and facilities the School will be prepared to handle 400 boys more effectively than is possible at the present time with 275 students in cramped quarters, and there is room for still further growth. The Academy will remain a unit under Mr. Haslam, the Headmaster; but the distinct organization of the Senior and Junior Schools makes possible more effective teaching and supervision and opens up opportunities for continued growth for many years.

WILL TALK ON LIBERIA

The Rev. Francis B. Barnett, now on the staff of the Bucks County Missions, will give a talk on Liberia at the January Conference of the Church School Service League in the Assembly Room of the Church House, 202 South Nineteenth Street, on January 4th. The Conference will meet at 10.30 A. M. Mr. Barnett will speak at 11.

All who are interested in Liberia are cordially invited to be present. Following his talk, Mr. Barnett will show a number of curios he collected while in Liberia nearly a year ago.

BROTHERHOOD GETS REPORTS ON ADVENT COMMUNION

The Rectors of 675 Parishes in 75 Dioceses secured from the Brotherhood of St. Andrew national office in Philadelphia 90,000 cards of announcement of the Advent Corporate Communion for men held on the First Sunday in Advent, for use in their Parishes.

Of these, 59 Parishes in the Diocese of Pennsylvania secured 7,285 cards. Presumably all made use of them. The Brotherhood has received reports from 19 Parishes in this Diocese. Fourteen of these give the number present, an aggregate of 525 men, or an average of about 38 men at each of these Communion services, all of these having been held at the usual early morning hour.

ST. PAUL'S, CHESTER, DISCUSSES 1923 PROGRAM

Opportunity for discussing the 1923 program of the Church in its general as well as diocesan and parish relation was taken at a congregational supper recently given in St. Paul's Parish, Chester. It was a thoroughly representative gathering. William S. Haney, a member of the vestry, was toastmaster.

The Rev. Francis M. Taitt, rector of St. Paul's, presented:

1. What St. Paul's is doing in the city of Chester.
2. What St. Paul's is doing in the Mission Field.
3. What is asked of St. Paul's for its local support and to do its part in the Church's missionary work in 1923.

Doctor Taitt pointed out the parish's annual budget for its local work is about $10,000 and the church asks as its minimum amount for missionary work $8,042.57. This, he said, is a perfectly possible amount, but can only be attained by generous giving and by general giving. Everyone must help and not only do, but do his best if we are to do the work that God is asking of us. The rector also touched upon the healthy condition of the Sunday School and the dividing of the school into circles for week-day activities.

Mr. Jacob S. Platt, a vestryman and assistant superintendent of the Sunday School, made a stirring call to his fellow laymen to embrace the wonderful opportunities for spiritual development afforded by St. Paul's and to join in the great work the Church is trying to do.

FARM SCHOOL BOYS GIVE $500 TOWARD DEFICIENCY

The boys of the Church Farm School at Glen Loch made good their pledge to earn by their own labors $500 and apply that sum towards the threatened 1922 deficiency of $100,000.

On Wednesday, December 20th, a delegation representing the sixty boys of the Farm School visited the Church House and in the presence of Bishop Garland and a hastily gathered group of church workers in the Church House at the time, turned over to Mr. Morris Earle, chairman of the Diocesan Ways and Means Committee, a check for $500. Mr. Earle handed the check to Bishop Garland, who thanked the boys for their gift and especially for the spirit of service and unselfishness shown by them in their willingness to give the results of their labor.

"I feel sure," said Bishop Garland, "that all those who are trying to avert a deficiency will be very much heartened by the example of the boys at the Farm School. We are told a planted seed makes a thirty-fold return. If the seed sown by you boys would give us 1500 men in the Diocese who would give five days of their earning power as you boys have done we wouldn't have to talk about deficiencies."

The boys' delegation comprised William Turish, Phineas Jones and Joseph Marsh, members of the Senior Class. Each made a brief address. They told how the boys had heard there would be a deficiency and they had requested their Headmaster, the Rev. Charles W. Shreiner, to allow them to do odd jobs among the neighborhood on their play afternoons. They husked corn, painted barns, washed automobiles, chopped wood and did any other kind of work.

Included in the group at the informal presentation were Mrs. Garland, Mrs. George C. Thomas, Mrs. J. Alison Scott, the Rev. Floyd W. Tomkins, the Rev. Louis C. Washburn, the Rev. Elliot White and Mr. Reynolds D. Brown.

ANNUAL C. B. S. REQUIEM AT ST. CLEMENT'S

The Annual Requiem Mass for the Departed Members of the Confraternity of the Blessed Sacrament will be offered at St. Clement's Church, Twentieth and Cherry Streets, on Monday morning, January 15th, at a quarter past eleven o'clock. The Rev. Frank L. Vernon, D.D., Rector of St. Mark's Church and Chaplain of the Confraternity in this Province, will be the preacher.

This is the annual service of the national organization, and guests will be present from New York, Boston, Providence and Washington.

Christian Ideals and Principles Civilization's Safeguards

The Rev. Dr. Phillips and Bishop Anderson at Church Club Annual Dinner Emphasize World's Need of Saving Power of Religion—Bishop Garland Sounds Call for Missionary Service to Those Outside the Church

That the civilization of the world can be preserved only by a real application of Christian ideals and Christian principles were keynotes of two stirring addresses made at the annual dinner of the Church Club Thursday night, December 14th, in the Bellevue-Stratford.

The Rev. Z. B. T. Phillips, rector of the Church of the Saviour, this city, and the Rt. Rev. Charles P. Anderson, Bishop of the Diocese of Chicago, were the speakers. Although each address was different in subject matter, both coincided, presenting Christian ideals and principles realized in individuals and in nations as the saving power for present-day civilization.

Bishop Garland, who delivered the address of "Greeting," emphasized the missionary side of work in the Diocese and expressed the hope that enough contributions would be made to meet the threatened deficiency for 1922. The books of the National Church are to be closed January 18th and the Diocese will have up to that time to raise enough money to come up to its 1921 contributions.

"We are doing a great work for our own," Bishop Garland said, "but what are we doing for those on the outside compared to what is being accomplished for those inside the Church? Christ came to this earth to redeem and save the sinner, not the just. The influence of the Church should be devoted to stemming the tide of lawlessness, curbing immorality and enlightening unbelief."

Mr. E. B. McCarthy, President of the Club, was toastmaster. He announced the Club membership is growing; that $1700 had been given during the year to the work of the Boys' Club at the Lighthouse, Second Street and Lehigh Avenue. Mr. McCarthy also announced that the members of the Church Club would hold their meeting on January 19th in the Boys' Club, and he urged the entire membership to be present and meet with the boys.

Dr. Phillips was the first speaker after Bishop Garland. In his address, Dr. Phillips said he would discuss the function of Christian religion in its relation to present-day civilization. He referred to men who, seemingly because of intellectual difficulties, have left the Church and given their allegience undivided to those secular agencies which are very potent and wonderful influences in our civilized life, and to another group who, while they believe in religion, say that it makes no difference to what faith a man belongs so long as he is loyal to that creed which has his intellectual approbation.

"Intellectual difficulties are not new to me," Dr. Phillips said. "I do not know of any man anywhere who has felt the urge, who has felt the challenge, who has felt the chill of intellectual doubt as I have. But until a man realizes that intellectual doubt means intellectual growing pains, he has not begun to solve the problem. I have come through them. I have come to believe with the strongest and most earnest conviction that it does matter what a man believes.

"All these wonderfully efficient agencies that are in the world today; that are guided by an efficiency that puts the Church to shame, are dependent upon the heritage of men who have learned to lisp their prayers at their mother's knee, and in whose veins flows the blood that comes down from almost endless generations of God-fearing, God-serving men.

"What is our relation to this great problem of non-religion, or irreligion or unreligion, if one may put it that way? What is going to be the attitude of this Church Club? What is going to be the attitude of the men who are here? Is it to allow every single function for the uplift and for the development of human kind to be taken away from the Church?

"Why, the answer is the hospitals, the schools and the homes that are carried on by the Church of God and by this splendid Diocese of Pennsylvania.

"First of all, that which will put the Church of God in this Diocese, in this country and in the world, right, is to have a constituency of noble, upstanding, clean-living, clear-visioned men, who will see the thing through and who will work it through; so that it is not enough to say that philanthropic institutions outside the Church derive largely their spirit from the Church, but it is that you and I must have a sense of obligation to all those things and strengthen our stakes and lengthen our cords.

"Does it *matter what* a man believes? There is a difference between *believing* and believing *IN* a thing. When the Christian religion, that thing which you and I not only *profess to believe,* but say we believe *IN,* when you have not only the idea of transcendance, but also the idea of the imminence of God, and also the humanistic conception of the revelation of God in Jesus Christ, I tell you men, it makes a tremendous difference.

"Our Christian civilization, so-called, has not lived up to its ideals of God. If there is any religion in this world which has been treasonably handled by some of its devotees and advocates as has the Christian religion, I want to know it.

"What can you and I do as Churchmen and Christians? Believing in God, believing in His Church, believing in humanity, we should not rest content ever and certainly not until that vision which He gave to us is at least in part realized; that all men, everywhere, have heard of Him.

"I think it *does* matter what a man believes. But the man who believes *in* a thing *lives* the thing. The man who believes a thing merely may write it in his creeds but neglect it in his life. That is the reason outside agencies arise and have arisen and will arise, so long as you and I are recreant to a trust, and push aside an opportunity the glory of which can be compared only to that power of sharing with God Himself in the emancipation of the world.

"What this Church of ours needs; what the world needs today is not negativism, but something positive and something constructive.

"We need men of vision who will see.

"We need men of character who will love.

"We need men of will who will do.

"Then when we leave the microscope of self and use the telescope of God there will flash before our vision and our consciousness a new instruction, a new idealism, a new glory, a new power, and a new faith that will stand as strong as the everlasting hills, and bring down through that wondrous power of God such a blessing upon all with whom we come in contact that even this whole world will seem but a small place for us all to share."

Bishop Anderson in opening his address discussed Revision of the Prayer Book by the General Convention, and described the progress being made towards Church unity. Continuing, he said:

"There is another matter for which the Episcopal Church stands in our present time. That is the application, hewing to the line let the chips fall where they may, of the Gospel of Christ to social, industrial and international problems. It is very interesting to note that notwithstanding the differences that there are between the Christian churches of this country they are absolutely one in their ethical and moral creed as applied to industrial and international questions at the present time. I include in my survey that ancient Jewish Church.

"I am thankful to say our own Episcopal Church has no unique doctrine when it comes to moral questions as applied to the industrial and political world. It has no doctrine of its own. It stands with the Protestants and with the Roman Catholics and with the Jews.

"All the churches have arrived at their conclusions by making exactly the same appeal, the appeal to the moral law of the Kingdom of God. That moral law is not something vague, not something shadowy, not something which represents the conscience of a community at a given time. It is something that is written."

Quoting the Commandments, Bishop Anderson said:

"Now when churches have arrived at certain definite conclusions, namely; that it is wrong to work seven days in the week, that child labor is morally wrong, that it is morally wrong to neglect the work of God on Sunday; that it is right that all people, whether capital or labor, should have the right to organize, the right of collective bargaining—when, I say, the churches have arrived at a moral creed they are not indulging in mere economics or politics outside of their sphere, they have arrived at something which to them is a definite application of the old moral law to the

commerce and politics of the twentieth century.

"Have you noticed how interested the churches have been in such experiments as are being made by the Pennsylvania Railroad Company, by the Colorado Fuel and Iron Company, by the Standard Oil Company of Indiana? It is an effort to bring about a certain principle which is fundamental to the Gospel of Christ; the priciple of fellowship and partnership in a thing that is of mutual concern. The churches are not interested in those experiments because of any merely economic question involved, but because they are gropings after that to which we are committed—fellowship and brotherhood. And if that means anything at all, it means something like partnership."

Expressing his approval of the League of Nations and referring to the churches standing behind President Harding for disarmament, the Bishop described the Paris Peace Conference as "a wolf, a tiger and a bear getting together to divide up the animal world among them."

"You will have to come back; we will all have to come back for our own self-protection to what Dr. Phillips has been saying tonight. We have got to be Christians in spite of ourselves for the preservation of our civilization. That means brotherhood; that means partnership. That means that in the industrial world we are to be reconcilers and not agitators, and it means that in the international world we are to be reconcilers and not agitators."

Bishop Anderson then made a strong appeal for support of the Church's National Program. He paid a high tribute to the women of the Church. "The biggest thing in the Episcopal Church today is not the men. It is the women. Out in Portland the women went to a church to worship and left $681,000 in the alms basin as a Thank Offering. Next day the men passed resolutions thanking the women and then sang 'Praise God From Whom All Blessings Flow.' It seemed almost wicked. They could have done the same as the women."

In his reference to the progress toward Church unity, Bishop Anderson said:

"Our divided Church is paralyzing the Church's moral power. It cannot speak internationally. It cannot mold the national conscience. It does not make sinners tremble. It does not strike terror to evil doers. It does not make wicked politicians wince. In a word, they are not afraid of us. And they ought to have a Holy Terror of the Church when they do wrong."

ORGAN RECITALS AT HOLY TRINITY

Mr. Ralph Kinder, Organist and Choirmaster of the Church of the Holy Trinity in Philadelphia, will give his twenty-fourth annual series of Organ Recitals at 3.45 o'clock on Saturday afternoon, the 6th, 13th, 20th and 27th of January. These recitals have always drawn audiences that filled the church to its capacity, many coming each week from distant points. The recitals are free to the public and all are cordially invited.

BISHOP GARLAND ORDAINS DEAF MUTE AS PRIEST

The Rev. Henry Jeremiah Pulver, a deaf mute and a graduate of the Philadelphia Divinity School, was ordained to the priesthood by Bishop Garland on Thanksgiving morning, November 30th, in All Souls' for the Deaf, Sixteenth Street near Allegheny Avenue, this city. In June of 1921, Mr. Pulver was made a Deacon by Bishop Garland in the same church. Mr. Pulver is working among deaf mutes in the Diocese of Washington under Bishop Harding.

The Thanksgiving Day Ordination services were most impressive, being conducted in the sign language, and the congregation being composed largely of deaf mutes. Three priests from other dioceses, each a deaf mute, participated in the services. Dr. A. L. E. Crouter, Superintendent of the Pennsylvania Institute for the Deaf and Dumb, at Mt. Airy, translated the service of Ordination in the sign language. The Rev. F. C. Smielau, of the Diocese of Harrisburg, preached the sermon in the sign language. The other deaf mute priests in the chancel were the Rev. O. J. Whildin, of the Diocese of Baltimore and the Rev. H. C. Merrill, of the Diocese of Central New York. A choir of women rendered appropriate hymns in the sign language.

A native of Saratoga Springs, New York, Mr. Pulver obtained his preliminary education in that State, committing himself creditably in his scholastic work, even outdistancing pupils of normal physical development. He later was graduated from the Gallaudet College for Deaf Mutes in Washington, with the degree of Bachelor of Arts.

He completed his work at the Philadelphia Divinity School with a high average, taking the identical examination which all the other students underwent.

FILL CHRISTMAS BOXES AT HOLY APOSTLES

A very busy, happy, and worth-while meeting of the Women's Service Club of the Church of the Holy Apostles took place on Monday evening, December 18th.

The members filled attractive Christmas boxes with candy, which were to be distributed among their own "Shut-ins;" among special patients in the Philadelphia Hospital, and among the seafaring men at the Seamen's Institute.

There was also donated for the Seamen's Institute a generous supply of sweaters, scarfs, socks, and wristlets, knit by the women of the church. Each gift appropriately wrapped with a Christmas greeting attached.

PREACHING MISSION AT ST. CLEMENT'S

On Sunday, January 28th, Septuagesima, a two weeks' preaching mission will begin at St. Clement's Church, Twentieth and Cherry Streets. It will be conducted by members of the Community of the Resurrection, who have been giving a three months' series of Mission throughout Canada. This mission at St. Clement's is the only work that the Community is taking in the United States.

This Community is one of the largest and most influential in the English Church. Founded by Bishop Gore, in 1892, its first home was in Pusey House, Oxford.

At the end of a year, the Community took up its residence in Radley Vicarage, a few miles from Oxford, whence the Brethren removed in 1898 to Mirfield, in the heart of a great industrial district in Yorkshire, where the Mother House is still situated. The members of the Community are commonly called "Mirfield Fathers" in England.

There is also at Mirfield a Theological College or Seminary where about seventy-five young men are being trained for Holy Orders. Connected with the College is a Hostel in Leeds, where the men reside while in attendance at the University. There is also a Priory in London, and three branch houses in South Africa. One of these is a College for young men of European ancestry, another a Mission House and training school for native Clergy, while the third is a mission among the heathen in Rhodesia.

The Community has been especially conspicuous for its high standard of scholarship, many men of international reputation having been among its members. Besides its founder, such men as Fr. Frere, Fr. Figgis, Fr. Rackam, Fr. Bull and Fr. Bickersteth are known through their books in every part of the Anglican Communion.

CHURCH PERIODICAL CLUB DIOCESE OF PENNSYLVANIA

We are asking for more branches to contribute towards our work which has increased so much in the past two years that the demands are very great and the supply inadequate. Cannot some parishes offer to become working branches? We are asked for small libraries to send off for very isolated missions in the Far West, and for the South, regular magazines for the clergy and lay workers.

Apply at the Executive Office, Room 36, third floor, Church House, Wednesdays 10 to 12 o'clock. The correspondent will be there to see any one who wishes to form branches for the work, or telephone to Mrs. Kempton, residence phone, Locust 1865.

The Name Above Every Name

(By the Rev. George C. Foley, S.T.D.)

We have often wished for a liturgical recognition of the Name-day of our Lord. The familiar phrase of St. Paul in our title has been used theologically, as indicating the exaltation and uniqueness of Jesus; but it stands also for the special characteristic of our religion. The language of the Apostle has been treated as that of a theologian, but it is really an attempt to interpret his religious experience. It is summed up in the value to him of the personal Christ; he tries to say what the Lord meant to his soul, as a reality, an example, a friend, a veritable Saviour from sin. He burns with passionate loyalty and devotion to a Person. Over and over again he centres his thought and feeling in Him—"God in Christ," "Christ in me," "Whose I am," "desire to depart and be with Christ." Even though the two words are used interchangeably, perhaps the real point may be expressed in the difference between the title "Christ" and the personal name "Jesus."

A recent writer has said: "The differentia of Christianity is the historical Christ." The striking thing is that he then proceeds to evacuate the word "Christian" of all positive content. The One, around Whose Name have clustered all the associations and power of our religion, disappears in vagueness and unreality. Now a "Christianity without Christ" is a colossal loss. It is not simply the substitution of one ethical system for another; it is the obliteration of all the beauty and poetry and meaning of the spiritual experience of centuries. It is impossible to exhibit equanimity in the face of such a disaster. To discuss such a result with cool intellectuality is the attitude of the mere student, not the disciple. We submit that one may not be as detached in analyzing the personality of Jesus and His relation to the soul, as though he were an entomologist dissecting a bug.

And the reason is obvious: it is *the enormous emotional power of the Name of Jesus.* This focalizes and symbolizes all that the Person means to the soul. No other religion than ours so revolves about the Person of its founder. Such a notably emotional word as "love" is eminently interpretative of it; indeed, the noun was actually coined for Christian use. Wherever there have been saints, not by canonization but by universal acclaim, there has been exhibited this deep feeling of personal devotion. Even the Middle Ages, which are known for their dry theologies, produced a Bernard and a Francis of Assisi. The hymns of all times are full of this passion. It is found equally in the mediaeval Bernard, "Jesus, the very thought of Thee with sweetness fills the breast," and in the Evangelical John Newton, "How sweet the name of Jesus sounds," and in F. W. Faber:

"O Jesus, Jesus! dearest Lord!
Forgive me if I say
For very love Thy sacred Name
A thousand times a day."

Such language contains profound sentiment, but it is not sentimental. It is not the exceptional utterance of the temperamental mystic; it is the common experience of many an ordinary Christian.

Admitting the danger of mere emotion, which is usually futile, often mischievous; still the real power of our religion is the personal fascination of Jesus' personality. The Gospel is addressed to the heart as well as to the mind. We cannot treat Christianity as abstract truth; it is truth about a Person, which cannot be regarded quite dispassionately. Matthew Arnold defined religion as "morality touched with emotion"; and in our religion it is emotion evoked by the Name and Person of Jesus. Mere intellect is as unequal to the interpretation of Him, as the mere mathematician, skilled in the science of harmonies, is to the real interpretation of a symphony. There is more in both than such critics can see—things of intuition, of spiritual apprehension, of emotion.

The simple truth is, religion is a relation, not a formula or a function. These may express or conserve it, but this is it. To be Christianly religious is to have a conscious relation to Christ. Any intimate relation involves some emotion, and surely this does. We have had multitudes of theories *about* Him; but have they always quickened the spiritual pulse? Many have had refreshing and illuminating thoughts about Him; but what we seek in them is actual affection, personal intimacy. We Churchmen are somewhat reticent in talking of our deepest experiences; that we so often conceal them does not prove they are nonexistent. But do we not often fail to emotionalize our relation to Him whose "Name was called Jesus"? It has been said that He has been Judaized, Hellenized, scholasticized, sacerdotalized, intellectualized, is it not fundamental that He should be emotionalized?

This does not mean the cultivation of mystic ecstasy or excited feeling. It means to get the human touch—to make Him as real as other people are to us. It means something tender and sensitive and affectionate. It means St. Paul's loyal sense of possession—"I am His," "I love Him." If one has ever had that, with the loss of it his heart goes shadowed all his life long. We may use all scholastic aids to understanding Him: but what we need is to get acquainted with Him, to feel His drawing power, to find Him unchaining our hearts. It is the Name above every name which changes legal obedience of precepts into affectionate service: which touches life with an emotion that can alone elevate our Christian morality into a Christian religion.

Was Wycliffe the Morning Star of Protestantism?

By Cecil Roberts

In matters theological, unquestionably the greatest and most arresting figure throughout the fourteenth century is that of John Wycliffe. Just as two hundred years later, the myriad strands of thought and endeavor in the Church of the sixteenth century meet and cross in the character of Luther, so in the fourteenth century, during which many of the seeds of the later revolt were planted, the most significant currents of action are focused in the life and teaching of our Oxford iconoclast. It is therefore important and helpful to decide as clearly as we may just what his relation was to the doctrinal system of primitive Protestantism.

That there are certain striking similarities in the careers of Wycliffe and Luther is obvious. Both were university professors, at Oxford and Wittenberg respectively, and both revealed the ability to gain the confidence and popular enthusiasm of their academic following. Both attracted the attention and evoked the admiration of their fellow countrymen, in England and in Germany, as the expressors of national antagonism to and national independence of a foreign ecclesiastical *régime,* i. e., the Roman papacy dominated, it was believed, in the one case by France and in the other by Italy. Both carried a great deal of the best Church thought and interest with them at the start of their movements, and both lost much of this support when it became evident what the definite programme of reform, as contemplated in each case, actually portended. In both, moreover, we can trace the rapid alteration of doctrine under the exigencies of popular politics; while in both also we observe that their theological position toward the end of life was radically different from that with which they started upon their reforms.

Further still, in their negations the English and the German reformers often agreed. Both, in the course of their doctrinal variations, attacked the idea of the Visible Church, and consistently with this position, would have abolished the hierarchy. Both at one time or another repudiated the official teaching as to Transubstantiation, and both from one angle or another discarded most of the sevenfold sacramental system. Hence it is quite easy to understand how hasty readers of these two lives might interpret their systems as practically identical, and thus see some two centuries before Luther posted up his Theses at Wittenberg, a full-fledged Protestantism at work in the Church of England, under the guidance of Dr. Wycliffe of Oxford. The fact that Wycliffe died in the peace of the Church while hearing Mass said by one of the curates in his parish at Lutterworth in Leicestershire only proves to advocates of this view that Protestantism had right and place in the Church of England clean down through the centuries.

This interpretation of Wycliffe, however, has been rudely shaken in recent years by a detailed scrutiny of his teaching as a whole, and especially of that fundamental theory from which all of his reforms took root, and which lay clearly behind his thought on individual doctrines. With Luther we know that the mainspring of all his theological revolutions was the great doctrine of Justification by Faith Alone. That is the nerve of all theological thinking in genuine primitive Protestanism, and not only does Wycliffe know nothing of this doctrine, but his own favorite and fundamental doctrine runs dead against any possible application of belief in Justification by Faith. With Wycliffe, we might rather say that his system cries out for the slogan "Justification by Works Alone!"

The primary doctrine of Wycliffe is known as "Dominion in Grace." According to this view, any human being holds property and dominion only in virtue of his being God's liegeman. God is the universal Owner and Lord, and under Him man exercises sway in a strictly feudal sense over what is not his, but God's property and persons. Man can do this, in that by Grace he is God's child, but God's child he remains only so long as he is in a state of Grace. Mortal sin, however, dissipates Grace, and thereby breaks that relationship between God and man, which enables the latter to exercise the Lordship of the former. More briefly put, sin destroys the right of possession, of either persons or things, since only the God-like can act validly for God. Hence the hierarchy have the right to administer the wealth of the Church *only in so far as they are godly persons;* and when they quite evidently are evil, no Christian is under obligation to them for any tax or rental whatsoever.

It is from this point that we can see what is the springboard of Wycliffe's thought. It is essentially a question of *finances,* and not primarily of theology at all. Looking out upon his England of the fourteenth century, Wycliffe observed that the vast wealth of the Church was built up from the heavy Church duties exacted from high and low by the officials of the Visible Church. Even this hated financial burden might have seemed tolerable, however, had the possessors of this wealth, the hierarchy of the Church, impressed the layfolk as being exceptionally Christ-like. But when there was a widspread conviction on the part of the laity, such as we find in both poem and tract of the fourteenth century, that the clergy as a class were not inspirers to piety but examples of evil—then it was that the payment of large and often ruinous taxes as to representatives of Christ and in His Name, became intolerable. When finally, the belief gained ground that these clerical tax collectors were not only themselves ungodly, but were the agents of a foreign and anti-Ennglish court at Rome, the national emotion consecrated the financial protest, and Wycliffe was the most popular writer in England and the friend of dukes and princes.

How widely prevalent throughout the Church was this feeling favorable to poverty and opposed to the wealth of the Church is of course witnessed in the canonization of St. Francis of Assisi; while it is no less significant that when a group of Oxford theologians were called to pass upon Wycliffe's teaching, their only judgment was that while many of his utterances were ill-sounding, they were not erroneous, as there was much serious dispute about them in the Church.

To any intimate with genuine Protestant theology, it will be clear how far removed this type of thought is from the teaching of Martin Luther. While Wycliffe's fundamental aim was financial, and sought to eliminate the payment of unjust taxes, Luther's was primarily moral, and endeavored to remove the consciousness of overwhelming sin. It may be pointed out that neither was essentially Christian, in that for neither was the Love of God as revealed in the character of Our Lord the basis of their system. Nevertheless, in relating the theories of Wycliffe and Luther, we can see plainly how much more negative Wycliffe's programme was than Luther's; and how only in what they denied did these Reformers agree. As one of the most judicious students of the history of doctrine has put it: Wycliffe "anticipated most of the negations of Protestantism; but the Gospel of the Reformation (Justification by Faith) he did not know. Judged according to his theological bases, he is in no way a Reformer before the Reformation." (Loofs, DG., 1906, p. 654).

"What Changes Did Henry VIII Make in the English Church?" will be the subject of Mr. Roberts' paper in the February number of THE CHURCH NEWS.

MISSIONARY IN CHINA

REV. EDMUND L. SOUDER

BROTHERHOOD'S NEW NAME

The Philadelphia Local Assembly of the Brotherhood of St. Andrew will be known as the Pennsylvania Diocesan Assembly of the Brotherhood of St. Andrew.

The change of name was decided upon at the annual meeting which was held at the Pro-Cathedral of St. Mary, Saturday, December 2. The Rev. Clarence W. Bispham, priest-in-charge of the Pro-Cathedral, made an impressive address at the evensong service, which was preceded by the annual election of officers. Supper was served in the parish house, followed by a spirited conference on the subject, Personal work, many taking part. Mr. J. Lee Patton presided, and the main address was delivered by Mr. William F. Leggo, one of the members of the National Council representing the New York Metropolitan District. At the business meeting Mr. Patton was re-elected President; Charles E. Beury and John H. Hills, Vice-Presidents; Wayne B. Hughes, Secretary; A. F. Williamson, Treasurer, and the Rev. Andrew H. Haughey, rector of St. Mary's, Ardmore, Chaplain.

REV. A. E. MACNAMARA IMPROVING

The friends of Rev. A. E. Macnamara will be glad to know he is so far improved in health that he was able to attend church service for the first time in a year, on Thanksgiving Day, November 30th. He was still in a wheelchair, however, and wants his friends who have been sending him magazines, etc., and the C. P. C. also to note his change of address. He is at present living at 115 Ledwidge Street, Hot Springs National Park, Arkansas.

GOES TO THE PHILIPPINES AS MISSIONARY NURSE

Miss Effie B. Smith, of Rosemont, has gone to the Philippine Islands as a missionary nurse from the Parish of the Church of the Good Shepherd at Rosemont. Miss Smith sailed some weeks ago, and is now at St. Luke's Hospital in Manila.

Miss Smith is the second missionary to go from The Good Shepherd Parish to the foreign mission field, the parish having been supporting for some years the Rev. Edmund L. Souder, a member of its clerical staff, as missionary priest in the District of Hankow, China. Miss Smith is a graduate of Vassar College and of the Sargent School of Physical Culture in Boston. For five years she was Physical Director of the Baldwin School at Bryn Mawr, and it was while at Bryn Mawr she became a communicant of the Church of the Good Shepherd. When the United States entered the war against Germany Miss Smith took an intensive course in nursing at Vassar, but the war ended before she completed her course. She finished her course at the Pennsylvania Hospital in this city, graduating in 1920. She did private nursing until she decided to go to the Philippines.

DIOCESAN LIBRARY NOTES

With the coming of the holiday season, there has been an influx of leaflets giving lists of the books, new and old, suitable for purchase.

The Library is fortunate to have a number of recent publications on its shelves, such as "Preaching and Sermon Construction" and "Modernism in Religion." The former, written by Paul B. Bull, a priest of the Community of the Resurrection, is the most complete and modern work on this subject here, and one shelf does not hold all our books on Preaching. "Modernnsm in Religion," written by an emeritus professor of philosophy, and a present assistant rector, is written almost as a personal confession, the story of the spiritual pilgrimage of the author.

Other new books recently added are: "Belief in Christ," the second in a series of three books on modern belief, by Bishop Gore; the "Supplement," sent out by the publishers of the "Catholic Encyclopedia"; "A Theology for the Social Gospel," by Walter Rauschenbusch; "Creative Evolution," by Henri Bergson, a scientific treatment of an exhaustive subject, translated by Profs. Mitchell and William James, of Harvard; Dr. Josiah H. Penniman's new baak, which he says it took him twenty years to write, "A Book about the English Bible," and "The Morals of the Movie," Ellis Paxson Oberholtzer's work on moving-picture history, censorship boards and laws.

NURSE IN PHILIPPINES

MISS EFFIE B. SMITH

MEN OF OLD ST. DAVID'S MEET AT PARISH DINNER

The parish dinner for the men of Old St. David's congregation, Radnor, November 23rd, was a most enjoyable event. The committee in charge consisted of the rector of Old St. David's, Rev. Crosswell McBee, and Messrs. R. Francis Wood, Arthur C. Sherman and Charles T. Mather.

Addresses were made by Dean Taitt, of the Convocation of Chester; Rev. Z. B. T. Phillips, rector of the Church of the Saviour; Rev. George C. Foley, S. T. D., Philadelphia Divinity School; Rev. Dr. W. G. W. Anthony, rector of St. Mary's Memorial Church, Wayne; Rev. Horace A. Walton, rector of the Church of the Good Samaritan, Paoli, and Rev. R. H. Gurley, rector of St. Martin's, Radnor. The addresses were most inspiring and highly appreciated.

The guests included Charles S. Wood, R. Francis Wood, Jr., Edward F. Beale, William Henry Harper, William Paul Morris, A. V. Morton, F. E. Godfrey, Samuel Lee, Frank Battles, Edward B. Halsey, A. C. Hoskins, William M. Coates, John L. Mathers, Malcolm Lloyd, Jr., W. J. C. Dickson, T. G. Roberts, Edward Ilsey, L. Clifton Buck, Walter Lobb, David H. Harshberger, Dr. W. W. Hauke, R. C. Morris, C. Emory McMichael, R. J. Wadsworth, J. M. Zell, James W. Wray, Earl Wray, T. Mellon Rogers, E. B. McCarthy, Warren H. Turner, L. Lee Layton, Jr., George L. Harrison, Jr., Joseph H. Coates, Ronald J. McCarthy, Harry E. Lux, Aubrey Huston, W. H. Robertson, J. Hunter Moore, Frank K. Savidge, E. S. Willing, Laurence Meeker, Joseph W. Sharp, H. M. Warren, Richard Warren, Charlton Yarnall, C. J Wood.

DIVINITY SCHOOL GIFTS AND BEQUESTS ANNOUNCED

Gifts and bequests aggregating upward of $200,000 were announced at a dinner given by the Trustees and Overseers of the Philadelphia Divinity School Monday night, December 11th, in the new William Bacon Stevens Library Building, Forty-second and Locust Streets.

The handsome library, which is the first building of a group that will be "the finest theological group of buildings not only in the United States, but in the world," as Bishop Garland announced, has been completed at a cost of $77,000. Announcement was made that work would begin upon St. Andrew's Chapel early in the spring. That edifice, which will cost approximately $250,000, will be one of the most beautiful churches in the United States.

A feature of St. Andrew's will be the endowed stalls, similar to those in the Henry VII and St. George's Chapels in the British Isles. Sixty of those stalls will be endowed at a cost of $5000 each and inscribed with the name of a church leader or other person whom the donor wishes to memorialize. Bishop Garland said a Churchwoman of Philadelphia has announced she will take the first of the stalls.

Edward H. Bonsall outlined a plan for the erection of a dormitory building, which will include kitchens, housekeeper and service departments at a cost of $500,000. Mr. Bonsall said that the proposed building would accommodate 100 students. While the Divinity School will not have more than thirty students to use the rooms at first the University of Pennsylvania has agreed to supply men for the remaining rooms, thus providing a substantial income for the school.

Senator Pepper announced that William B. Kurtz, who was at the tables, intended to build the first professor's house, costing upward of $25,000, as a memorial to his son, Lieutenant Paul Borda Kurtz, of the Ninety-fourth Aero Squadron, who was killed in action at Menil la Tour, in the Argonne, on May 18, 1918.

Bishop Garland told of a layman who promised to pay $25,000 toward a unit, which will be erected in 1924. The cost of a unit will be $100,000 to $110,000, and the Bishop said this layman promised to give serious consideration to paying for the entire unit when the time comes. Bishop Garland also announced a layman had written $100,000 into his will as a bequest to the school. The Bishop told also of another layman who has remembered the school to the extent of $75,000 in his will. Applause greeted the Bishop's announcement that the Rev. John M. Groton, rector of the Church of Our Saviour, Jenkintown, informed him that he, his mother and brother would give $1000 as a memorial to his father, Dr. William M. Groton, former dean of the school.

It was stated that Dr. George William Douglas, of New York, a member of the faculty, would present a stone from the catacombs at Rome to be placed in St. Andrew's Chapel.

Milton B. Medary, the architect of the group of buildings, spoke briefly of their architectural arrangement and settings. They will be so arranged that only eight of the fine trees on the big estate, which takes up almost an entire city block, will have to be chopped down. Several of the largest trees will occupy the center of picturesque gardens.

God With Us Evermore

ON Christmas Day we're near to God,
'Tis easy then, to pray,
At Bethlehem hear angels sing,
And in sweet memory dream again
Of dear ones passed away.

SOME tell us that the Christ still lives,
That He is ever near;
Oh that would be a blessed thought
As strength renewed we hasten forth
To greet the coming year.

BUT Thou, O Lord, seem'st far away,
When Christmastide is o'er;
O give us grace that we may know
The message of Incarnate love—
God with us evermore!

COME back, live in our lives, O Christ,
And bid our wavering cease,
Through us proclaim love's triumph near,
Use us, O Lord, to conquer strife,
And lead the world to peace.

Thomas J. Garland

Christmas, 1922

CHURCHES IN TWENTY-FOUR DIOCESES HAVE NO RENTED PEWS

The Forty-seventh Annual Report of the Free and Open Church Association, submitted at the annual meeting, on Wednesday, December 27, shows that twenty-four of the seventy-one Dioceses of the national Church have no churches which rent their pews.

The annual meeting was held in the Church House in this city. Announcement was made that the annual service of the Association will be held in St. Peter's Church, Germantown, on Sunday, January 14, at 11 A. M.

A LIBRARY FOR BYBERRY HOSPITAL

One can almost see the smile on the face of the reader.

"Books for Byberry!, I thought that was a home for people out of their mind!".

Yes, but one must not suppose that mental disorder destroys all intelligence. There are sad cases in which sightless eyes, dumb tongues, deaf ears and helpless bodies seem to absolutely imprison the soul, but for one such there are twenty enfeebled or disordered minds that yet read, think, work and the more their thought can be turned to the world outside and away from their troubled condition the better.

Books help to do this, and magazines and pictures and music and gifts and visits. Simply written stories, history and biography and contributions of such books for this purpose forming the nucleus of a library will be gratefully received at the City Mission, 225 South Third Street, addressed to the Chaplain, Byberry.

Then another class of books, technical, psychological; fiction and history, religion and biography for the comfort and use of doctors, nurses and attendants. Gifts of money for the purchase of desirable books and some simple equipment. Library cards, etc., will be very welcome and duly acknowledged in the CHURCH NEWS.

Partnership with Parents; an Episcopal Academy Story

[*In the administration of the Episcopal Academy the Headmaster, Greville Haslam, periodically addresses a letter to the parents of pupils, inviting constructive criticism and co-operation. By this method the school and the parents form a partnership, a working together, for the best development of the pupils. The Headmaster at the request of* THE CHURCH NEWS *has consented to the publication of the following letter which has just gone to the parents.. The Academy extends a cordial invitation to our church people to visit the Academy any afternoon.—Ed.*]

"DEAR PARENT:

"Since my last letter, a number of interesting developments have taken place at the Academy that are worthy of your attention.

"We are arranging a series of talks to the older boys on choice of vocation and other worthwhile subjects. Parents are cordially invited to attend these lectures, and early notice of them will be given to the boys so that you may be informed. Bishop Brent has already addressed the boys on 'Leadership.' The Very Reverend Thomas Charles Fry, Dean of Lincoln Cathedral, England, spoke to the boys on English schools and other matters. On February 2nd, at 2 P. M., Roland S. Morris, Esq., will speak on 'The American Diplomatic Service as a Career.'

"The football season was on the whole successful. Over 200 boys played football, only the most trifling injuries being suffered. The poor season suffered by the Varsity squad was offset by the success of several of the smaller teams; as for instance, the team of eighty-pounders, which went undefeated through a schedule of six games.

"It would be monotonous to name the leading scholars in each Form month after month, because frequently the new list is nearly a repetition of its predecessor. Just as satisfactory as the leaders of the Forms are those boys who, having ranked much lower in the class, exhibit the greatest improvement. Among such who have done fine work lately may be mentioned: Edgar Brick, Nicholas Neylin, Daniel deBenneville, William John Pyle, John Henry Schofield, Jr., Edmund Klotz Dawes, Richard Standish Francis, Jr., John Simmes Jones, Luther Stehley Green, Jr., John Joyce Sayen, Charles Gustav Schlorer, Andrew Brodbeck Young, William Henry Scott Wells, John Faunce Orr, Waldo Milton Claflin, 2nd, and Edward Kenney, Jr. During the month just ended, four boys have been reduced a Form.

"The appearance of the dining room has been greatly improved by the gift of nine small game panels by Bernard Tamarin of the Sixth Upper Form; a splendid Moose head, the gift of William Harman, of 'B' Form, and several smaller contributions. A great many books have been turned in recently for the benefit of the Benson Library.

"We are experimenting with the formation of a rink on the football field, and expect to have some outdoor skating, provided the weather is favorable. Daily setting-up exercise for the whole school takes place during the winter term, and it is something of a spectacle to see 270 boys go through the movements together. Their enjoyment of these mass drills enhances the benefit of the training. Three times a week special squads are instructed in boxing, wrestling, fencing and gymnastics by Professor William J. Herrmann, or his associates. Basketball occupies the alternate days and the later parts of the afternoons. Teams for all ages are organized in the same manner as was the case with football.

"The full enrollment of the school is a matter of great satisfaction, but it furnishes perplexities when we are confronted with new and desirable candidates for admission for whom there is no vacancy. To minimize the chances of disappointment, it is best to file the boys' applications as early as possible.

"Faithfully yours,

"GREVILLE HASLAM, *Headmaster.*"

ORGANISTS CELEBRATE CENTENARY OF "SAINT OF FRENCH MUSIC"

The Centenary of Cesar Auguste Franck was celebrated by the American Organ Players' Club by a recital in St. Clement's Church, Thursday evening, December 28th. The program, consisting entirely of Franck's compositions, included such eminent organists as Mons. Charles M. Courboin, formerly of the Cathedral in Antwerp; Mons. Marcel Dupre, of Notre Dame Cathedral, Paris; Henry S. Fry, Rollo F. Maitland and S. Wesley Sears.

Cesar Auguste Franck, although born in Belgium in 1822, has been spoken of as "the saint of French music" and "the Bach of France." He became a naturalized Frenchman and was an organist for thirty-two years at Ste. Clotilde, Paris. Franck lived a deeply religious life with a lofty purpose and high ideals. Saint-Saens once described his music as "Cathedralesque" and "in listening to it once can almost see the pillars and arches, and candle-light and the bowed devotees at prayer."

SEAMEN'S CHURCH INSTITUTE

The December meeting of the Board of Managers of the Seamen's Church Institute of Philadelphia, was held at 3.30 o'clock on the 12th instant at the Chamber of Commerce, Mr. Alexander Van Rensselaer presiding. He reported for the Bazaar Boutique, which was held the previous week at the Bellevue-Stratford, under the auspices of the Junior Club of the Seamen's Church Institute, directed by Mrs. Van Rensselaer and Mrs. C. L. Hutchinson, Jr. Mr. Van Rensselaer stated that the proceeds for the Building Fund of the Institute to apply to the auditorium which the Auxiliaries of the Institute are sponsors for would amount to at least $10,000.

Mr. Alba B. Johnson, Chairman of the Executive Committee, reported to the Board the identity of the contributor of fifty thousand dollars ($50,000) whose gift was announced anonymously at the October meeting of the Board. He stated that the generous friend of the Institute is Mrs. John A. Brown, Jr. On the recommendation of the Executive Committee the Board adopted a resolution that in view of Mrs. Brown's generous gift the privilege be extended her to name some part of the new building as a memorial.

Mr. W. P. Barba reported for the special committee of the Board on new building plans, recommending that immediate measures be taken to raise two hundred and forty thousand dollars ($240,000) to enable the Institute to proceed at once with the erection of two-thirds of its new building. It was stated that toward the total amount required, one hundred and ten thousand dollars ($110,000) had come in this year, $50,000 to satisfy a second mortgage on the property, and $60,000, including the Auditorium Fund raised by the auxiliaries, toward the new building. The two hundred and forty thousand dollars ($240,000) additional would enable the Institute to provide accommodations for over 300 lodgings as well as auditorium and recreational facilities, a shipping office, school of navigation, and other features which the development of the work have proven necessary and useful. The Board committed the matter of its forward program to the Executive Committee to report on at the annual meeting in January.

ST. MARGARET'S MISSION

There will be a retreat for the assistants of St. Margaret and others on Wednesday, January 10, at St. Margaret's Mission, 1831 Pine Street. Conductor: The Bishop of New Jersey. Those desiring to attend please apply to the Sister in charge.

Approving The New Testament

It was one thing to have the New Testament written. It was quite another matter to get it approved by the Church. No writer of the New Testament had any idea, when he wrote, that he was composing a continuation to the sacred literature of Judaism. When St. Paul sent the Epistle to Philemon, he was merely hoping to "secure a job" for a friend; when he wrote to the Galatians, he was defending his character against the slanderous attacks of bitter personal enemies; when St. Luke started his Gospel, he was anxious to straighten out as best he could the confusion in an already chaotic tradition. Each book of the New Testament was therefore the creation of a definite answer to a specific demand. Neither writer nor receiver purposed or imagined that it was Holy Scripture.

Moreover, the literature now included within our New Testament limits comprised by no means *all* the writings of the primitive Church. The Roman world of the first two Christian centuries was a pamphleteering world, and many were the souls, Christian and otherwise, inspired to spread their spiritual convictions broadcast. Thus there were many Gospels, Acts, Epistles, and Revelations, other than those later canonized, current in the Church. Of these the Gospel of Peter, the Epistles of St. Barnabas and of St. Clement, the Acts of Paul, and the Revelation of Peter are perhaps the best known.

Accordingly we can understand how it happened that not until well after the middle of the second century, did the thought of the Church even begin to become clear as to what books out of all the early Christian literature she should stamp with her approval, and from which ones she should withhold this sanction. For St. Justin Martyr's pupil Tatian, our present four Gospels stand out so distinctly that he could attempt the first Harmony of them, and St. Irenaeus a score of years later had progressed so far that he could recognize a theological allegory in the four-fold number. In a fragmentary Canon of slightly earlier date, the general outline of our Canon is found, but 1st and 2nd Peter, James, and Hebrews are omitted, while the Revelation of Peter and the Shepherd of Hermas are pronounced doubtful. The Shepherd, recognized as Scripture by St. Irenaeus and St. Clement of Alexandria, long remained a problem, even well into the third century.

Furthermore, the Western Church tended to question Hebrews, and the Eastern Church was suspicious of the Revelation of St. John. St. Athanasius seems the first to enumerate our Canon just as we know it, but it was not until the end of the fourth century (397) for the West, and the start of the sixth century (530) for the East, that the New Testament as we have it stood out clearly and without dispute. Thence onward, the Universal Church from East to West rejoiced in the common conviction that in these Scriptures uniquely and distinctively, God had revealed His Word to mankind.

MISS SLATTERY COMING HERE THIS MONTH

Miss Margaret Slattery, the well-known speaker and writer for girls, is to visit Philadelphia the week of January 15th on the invitation of the Y. W. C. A. In order that her message may reach as many girls as possible, a joint committee has been formed, on which the Girls Friendly Society is representing the Episcopal Church.

Miss Slattery will speak at the Arch Street M. E. Church, Broad and Arch Streets, on January 15th, 16th, 17th and 19th at 7.45 P. M., and on Sunday, January 21st, at 4.30 P. M. Her topics will be: "Ten Years from Today"; "The Servants of Fear"; "New Women and Old"; "Triumphs and Tragedies of the Bible," and "Am I the Law?" On Thursday, January 18th, she will speak at the Frankford High School at 7.45 P. M.

All girls over sixteen and young women are most cordially invited and urged to come. Tickets of admission are free and can be secured from the Y. W. C. A. Branches, City Board Office, 511 Morris Building; the Church House, Information Desk, 202 South Nineteenth Street.

Girls' Friendly Society

A Conference for Associates in charge of the Classes for Candidates was held in the Parish House of the Church of the Incarnation, on Thursday, November 23rd. It was preceded by a short service conducted by the Rector, the Rev. N. V. P. Levis. Miss West, Vice-President of the Schuylkill Valley District, gave a clear and inspiring talk on special training for those who have charge of the candidates; several Associates whose classes have been successful told of their activities and of the way the work was carried on, all agreeing that the ideals before the candidate worker are to teach the child service, to train her in self-expression, and to develop a high Christian character. Samples of work done by the children were shown, which aroused much interest. There was also discussion as to the practical benefit derived from taking up Health Courses, and the giving of the Health Fairy plays in the classes.

The Annual Missionary Meeting for the candidates was held December 2nd, at St. Timothy's Church, Roxborough. After an opening service and talk by the Rector, the Rev. S. A. Caine, Miss Etta McGrath, secretary to Bishop Tucker, spoke about St. Agnes' School, Kyoto, Japan, with special reference to the branch of the Girls' Friendly Society in that School, the only Branch of the Girls' Friendly Society Association in Japan. Her talk was illustrated with interesting lantern slides. The collection, which was for St. Agnes' School, amounted to nearly $40.

The entertainment given by the Literature Department, December 4th, in the Parish House of Calvary Church, Germantown, was most enjoyable. It was preceded by a supper for those who had taken part in the summer-suggested reading by the Head of the Department, Miss Edith Hubbard. Three members had read regularly the ten minutes a day asked for. Sometimes, of course, longer, and one member has accomplished the reading of all the eighteen books on the list; to her a prize was given. Several of the members told of the book most liked and why; Miss Hubbard gave a talk on reading and the books on this year's list, after which two charming tableaux were presented, one illustrating Margaret Ogilvie, the other the Cricket on the Hearth.

The Woman's Auxiliary Department

Edited by MRS. GEORGE WHARTON PEPPER

Dear Friends of the Auxiliary:

There has never been a time in the Missionary history of our Church when an informed and intelligent public opinon was more needed.

The Program of work presented to the General Convention at Portland and unanimously adopted is now given to the Church as her solemn responsibility, and the Auxiliary as the faithful ally of the National Council must see to it that no lack of comprehension or enthusiastic support shall hold back Parish or Diocese in its fulfillment of the task alloted to it.

The Program requires close and careful study and one copy at least should be in the hands of every Parish President for the use of the members of her Auxiliary. Copies may be obtained in the Educational Department, (second floor, Church House) for fifty cents, but any Auxiliary not wishing to buy may apply to the Office of the Auxiliary on the third floor where a number of Programs have been donated to meet this need.

May I also call your attention to the fact that some one of the Diocesan officers will be in the office daily from 9.30 to 12.30 and the Executive Secretary, Miss Howland, is always there from 9 to 4.30, Saturday afternoons excepted. There are complete files of minutes of the Committee Meetings, lists of Auxiliaries and their officers for reference, maps, Missionary pamphlets and various other things of help to perplexed Parish offiers, and last but not least, a pleasant room and a courteous welcome to all who come.

Please use us and our Speakers' Bureau which is at your service.

Faithfully yours,

FRANCES SCOTT.

PRESIDENT OF WOMAN'S AUXILIARY OF DIOCESE

MRS. J. ALISON SCOTT

DIOCESAN COMMITTEE

The matters taken up by the Diocesan Committee at its December meeting were varied and interesting.

The Christmas Stockings for the children of the various missions, hospitals and homes in the care of the Diocese are as usual to be in charge of committee as a whole, Mrs. Joseph Sims, 319 East Gravers Lane, Chestnut Hill, acting as the receiving centre for the stockings which will be portioned out by her to the children. This has been a very happy way of showing the Christmas spirit in the past few years and will be, it is to be hoped, for years to come.

A ney work has been undertaken in connection with the chapel which the Diocese maintains at the Philadelphia General Hospital. The chaplain, Mr. Millet, has a work among the inmates of the hospital who are church members and with their families outside the hospital which could very well profit by a hearty backing from the neighboring parishes; the Diocesan Committee is attempting a propaganda in this affair which ought to bear fruit later on.

The interest started in the November meeting with regard to an ice and refrigerator plant for the Home for Consumptives has proved so effective that a cheque of $238.50 was sent the other day by the treasurer as a combined gift from members of many parish auxiliaries.

If the Diocesan Committee were good for nothing else it could act as it did in this case as a sort of "liaison officer" between the missions of the church and the parishes as to special needs, as well as to the general budgt items that will count on the apportionment.

DOMESTIC COMMITTEE

The most important things that happened at the Domestic Meeting this month were the discussion of the program of the Church and Mr. Person's address. Mrs. Ingersoll explained how important it is to meet the budget, and two of the pledges that were made earlier in the year for specials were transferred to items on the budget. The Rev. Frank Persons is from Yancy, Va. He gave a very interesting account of his work among the mountain whites. Conditions there are terrible, but Mr. Persons and his wife are doing all in their power to better them. They take some of the children into their own home, where they have a chance to see what a decent Christian home is. One boy of twenty who was struggling for an education against great opposition from his father, broke down under the strain of hard work that he had to do before and after school hours and contracted tuberculosis. Mr. Persons brought him to his house and later took him to the Hospital, where he was entirely cured. He is now in Raleigh College studying for the ministry.

FOREIGN COMMITTEE

Bishop Tucker, of Kyoto, spoke at the October meeting of the Foreign Committee. Unfortunately the meeting of this committee came too late in the month to get into the current number of the NEWS.

He said, now is the great turning point in the history of the Church in Japan. With the formation in the spring of the new Diocese of Osaka, composed of self-supporting congregations, electing a Japanese Bishop, comes the question, "What is to be the attitude of the Church at home?" The Japanese Church is not able to fully take care of its institutional work. St. Luke's and St. Barnabas' Hospitals cannot yet be fully self-supporting. The Japanese are not interested particularly is abstract teaching. They want to know if this teaching is capable of practical results. Our schools and hospitals are the answers to this question

Bishop Tucker also spoke of St. Agnes' School, which is fitting the young women for the new opportunities opening for them in Japan. A few years ago there were only 120 students and now there are 450. The girls in the College Department have dormitories. Fifteen thousand dollars is wanted to erect one dormitory right away. (Priority No. 455). This is perhaps the greatest need in the Diocese of Kyoto

It is a great mistake to think that our missionary work is only fulfilled in sending out missionaries and money The great contribution that we have to make in addition is our Christian example here. They are influenced by the actions of our government and the

(*Continued on next page*)

EXECUTIVE SECRETARY OF THE WOMAN'S AUXILIARY

MISS MARY H. HOWLAND

Foreign Committee

(*Continued from page 120*)

lack of belief of so many of our scholars We must show them that ye are truer witnesses of Jesus Christ than we have been in the past. The other peoples of Asia are going to follow the Japanese

Members of the Woman's Auxiliary must remember that any contributions to the "Priorities"—or forward work of the Church—will be a special and not counted on Parish or Diocesan Quotas until the "Budget"—for maintenance of existing work—has been completed.

INDIAN'S HOPE ASSOCIATION

At the November meeting of the Indian's Hope Association sixty-eight delegates heard Bishop Hunting, of Nevada, tell of the mission work among the Indians in Nevada. The Reverend William A. Thomas told of the missionary work that is being done in the district in Alaska, of which Point Hope, our most northern mission, is the centre, and which extends from the coast inland 1000 miles, and his journeys cover 1600 miles. This work was begun thirty-two years ago under Dr. Driggs, who labored there sixteen years. After his death the Reverend Augustus Hoare took up his work and continued until his sad death in April, 1920, when he was shot and killed by a native eighteen years old named James McGuire. There are 400 people in Point Hope. They have a church built by Bishop Rowe's own hands. The Esquimoux are never absent from the church services except for illness or absence from the village. Their lives have become clean and they are self-respecting, taking Christ into their daily lives. They recently gave $1700 to the Church's work at large. They are being taught how to care for their babies, and last year out of twelve births there was only one death. The whole territory is too large for one man to cover and so proper attention and teaching cannot be given to all the people covering these hundreds of miles. The people are ignorant and dirty and the death rate is high among the unreached tribes. Bishop Rowe can get to Point Hope only once in three years and then he only stays six days. The work of a missionary is done in loneliness and solitude, so far as white companionship is concerned. In the school at Point Hope there are seventy-six children.

Letters were read from Bishop Tyler, of North Dakota, Archdeacon Joiner and the Rev. Aaron Clark, of South Dakota, and from Mrs. Remington, the latter telling of hers and Bishop Remington's departure for Eastern Oregon.

Mrs. George explained the Budget and Plan of the Woman's Auxiliary.

COMMITTEE ON COLORED MISSIONS

The principal discussion at the meeting was the question of "Specials" versus the "Quota" for maintenance. Mrs. Pharo explained that a year ago by most strenuous effort Bishop Rhinelander had succeeded in raising the same amount for the "Council" that Pennsylvania had contributed the previous year, but not the amount the Diocese was assessed. This year Bishop Garland is endeavoring to reach the same figure, but does not hope to accomplish more. Bishop Garland emphasizes the necessity of paying the Budget before taking up any specials. The Colored Committee still lacks $724.82 of the amount it has pledged itself to give towards the Budget. The matter was discussed very thoroughly and nearly $400 was raised at the meeting, and it is hoped that the Parishes that did not contribute will be able to do so before January 1st.

Mrs. Meigs read a very interesting report from Miss Carter, the Field Secretary of the American Church Institute for Negroes. Last spring Miss Carter had visited five of the largest schools under the supervision of the American Church Institute. In every one she was impressed with the high standards of both teachers and scholars, and with their wonderful success in Industrial Training as well as Scholarship, despite inadequate equipment. She visited the Bishop Payne Divinity School, Petersburg, Va., St. Paul's School at Lawrenceville, Va., St. Augustine's School at Raleigh, N. C., St. Athanasius School at Brunswick, Ga., Fort Valley School, at Fort Valley, Miss. Then she visited Tuskegee and Hampton Schools, and reported that the Church Schools compared favorably with these better known institutions, and would surpass them if Church people would supply their own with the necessary equipment for proper training.

TREASURER OF UNITED THANK OFFERING

MRS. JOHN P. HOLLINGSWORTH

THE UNITED THANK OFFERING

The final figures of the United Thank Offering are now at hand. The grand total is $680,837.29, Pennsylvania's share being $73,155.50, an increase of $10,553.50 over that of 1919.

The presentation at Portland was that of the twelfth offering, and Pennsylvania has always led. Of course we are proud of this record, but it behooves us to be very alert and progressive, or, at no very distant year, we may find ourselves in the second or third place. Other dioceses are creeping up, although "creeping" is not exactly a fit word to use! New York is now making fine progress, and, on the presentation day, Massachusetts had the honor of showing a larger gain for the three years than any other diocese. Our increase is certainly encouraging, but the offering from Pennsylvania should really have been over $100,000. The only reason that it was not is that so small a proportion of the women of our communicant list are contributors.

We must reach more women, and we must begin this important work *now*—not waiting for the enthusiasm of the last year of the triennium. If *every* woman contributed even a small amount (with true spirit and understanding) it would mean not only a tremendous financial gain, but such joy and inspiration to the individual woman as would put new life into the Church.

"If God be such as Jesus showed Him to be, the first word of our conversation with Him should be a thanksgiving for all that He has generously given, for all that He has forgiven, and chiefly *for what He is.* . . . St. Paul teaches not only *pray without ceasing,* but *in everything give thanks.*" How true are these rather recent words of Dean Rousmaniere! If it is our duty *and*

(*Continued on next page*)

The United Thank Offering

(*Continued from page 121*)

pleasure to give thanks "in everything," we will not be satisfied until we make an "outward and visible sign," for which there is no more wonderful channel than our Woman's United Thank Offering. Ask for a "Little Blue Box," use it faithfully, and you will be surprised to find how many blessings you have and what joy it is to mark them.

We are indebted to one of our delegates to Convention for a bit of information which appeals to us as a practical suggestion. At Portland one of the treasurers remarked that she attributed the rapid increase of interest in the United Thank Offering in her diocese to the fact that they had asked all the shut-ins to pray regularly for it. The shut-in is apt to feel that she is out of everything and of no use. Far from it! She is, or may be, most valuable to the Church in her work. Free from the distractions of the woman in active service, the shut-in has more quiet time for prayer and meditation, and nothing can possibly be more effective than prayer. No doubt many of our dear shut-ins read THE CHURCH NEWS. Will you not help the United Thank Offering by your prayers? It may be that, a little later, there will be a new Pennsylvania U. T. O. Leaflet written especially for *you*.

Our slogan for 1919-1922 was "The Woman Rather Than the Dollar." How about making it for this triennium "More Women, More Women, Until *All* Are Reached?"

M. C. S. N.

ST. JAMES CAFETERIA HAS FED MORE THAN 200,000

St. James' Cafeteria, conducted by St. James' Church, Twenty-second and Walnut Streets, in the Guild House, 2210 Sansom Street, to supply a place where business women can obtain a midday meal under pleasant conditions and at reasonable prices, completed its third year on December 8th.

Results, it is reported, have more than justified its operation, and it is filling a great need in the community. It is not run for profit and has never made a penny. It just supports itself and keeps its equipment up to date. During its three years it has been used by upwards of 200,000 business women. These came from the business places between Arch and Pine Streets, the Schuylkill River and Eighteenth Street.

On its anniversary day last month there was a special menu, and 360 business women had their midday meal. There is a library, from which the girls and women obtain books; also a recreation room and opportunities for dancing during the luncheon hours.

A PLAN FOR CO-OPERATIVE WORK

For some time pressure has been brought to bear from New York on the Diocesan Supply Bureau to furnish some good second-hand clothing for the institutions and schools in the mission field. The following quotation from a letter received by Mrs. Lucas from Mrs. Wade, the Secretary of the National Supply Department, will show what is expected of this Diocese:

"I am perfectly taken aback by your letter of September 26th, in which you say you never attempt to send the second-hand articles requested by the Missions outside of your own Diocese. We consider the second-hand articles quite as necessary to send to the Missions as any other articles on the list. Of course we cannot require that the dioceses *completely* fill these second-hand lists, as it is impossible to send second-hand clothing that is not available, but I certainly expect a large proportion of these lists to be filled."

This request has had to be refused hitherto for lack of space in which to collect and store such clothing.

There are in our Diocese at the present time three places which need three different varieties of second-hand clothing.

First, the Co-operative Shop at 317 South Twentieth Street is under the auspices of the Diocese of Pennsylvania. This is a strictly business organization. Very high-class afternoon and evening dresses, shoes of good make and in good condition, and well-made evening clothes for young men can be bought here by people with limited incomes. As this Shop aims to keep up a high standard, all garments are priced and passed upon by a committee, and as it is entirely dependent upon voluntary contributions, it stimulates generous giving to know that most people will be glad to buy at low prices, who would be unwilling to receive gifts or charity. In order to maintain this high standard, the Co-operative Shop sells only to members, who pay $2.00 for a membership card, which entitles a whole family to make purchases for one year. The members have the privilege of either purchasing or contributing to the Shop.

Second, the Supply Bureau which needs good clothes but not fashionable ones for its institutional and Mission work.

Third, the City Mission which deals as a rule with a poorer class of people than the Supply Bureau and which also needs more in numbers.

These three agencies are now conferring together to find some way in which to eliminate duplication of effort to work in a mutually helpful way.

Convocational centres for gathering and sorting clothing have been suggested and some such plan as that followed by the Methodist Church in its Good Will Shops may be adopted. More definite information will follow in the next issue of the NEWS.

MRS. J. WILLIS MARTIN,
Chairman of the Diocesan Committee.

MRS. STANLEY G. FLAGG, JR.,
Chairman of the Co-operative Shop.

MRS. ALBERT LUCAS,
Chairman of the Diocesan Supply Bureau.

MRS. W. A. M. FULLER, JR.,
In charge, pro tem., of the Clothing Department of the City Mission.

HONOR ROLL OF PARISHES WHICH HAVE RESPONDED TO THE AUXILIARY BUDGET BY DECEMBER 15, 1922

St. Stephen's, Norwood
St. Luke's, Germantown
St. James, Downingtown
Church of the Holy Comforter
Church of the Redemption
Church of the Redeemer, Bryn Mawr.
St. Giles
St. Mark's, Philadelphia
St. Martins-in-the-Fields
St. Mary's, West Phila.
St. Paul's, Chestnut Hill
St. Peter's, Philadelphia
St. Peter's, Germantown
St. Stephen's, Bridesburg
Christ Church, Pottstown
All Hallows, Wyncote
All Saints, Wynnewood
St. Asaph's, Bala
St. James, Langhorne
St. John's, Lower Merion
Huntington Valley Chapel
St. Luke's, Newtown
St. John's, Norristown
Good Samaritan, Paoli
Church of the Advocate
All Saints, Moyamensing
Calvary, West Phila.
Calvary, Germantown
Christ Church, Germantown
Chapel of the Good Shepherd, Germantown
Grace Church, Mt. Airy
St. Michael and All Angels
St. Paul's Memorial, Philadelphia
Holy Trinity, Coatesville
Pro-Cathedral
St. Paul's, Overbrook
Atonement, Kingsessing
Church of the Covenant
St. Timothy's, Roxborough
St. David's, Radnor
St. Mary's, Wayne
House of Prayer, Branchtown
St. James, Bristol
St. Michael's Chapel

CONFERENCE ON WORK AMONG THE FOREIGN BORN

On Monday, December 11th, the ladies of the Permanent Committee to Help the Work of the Church among the Foreign Born met in conference with Archdeacon White. After the opening devotions the Archdeacon outlined the actual and possible work among our foreign born and the relations toward it of himself as representative of the Bishop and the committee with its various subcommittees as auxiliaries.

There are three distinct lines of opportunity. First, the isolated foreigner or foreign family. Our aim should be to bring such people into touch with the life of the nearest parish. Whatever assistance may be rendered, should be given with the full approval, indeed under the direction of the rector.

Next, we have the congregation of foreigners organized in some other communion. In several instances congregations of this sort have borrowed or rented our parish houses or other Church buildings. We have also relations with the Hungarian Reformed Church. We must not presume upon any connection that is only financial to invade their privacy. We must not do anything which might be interpreted as "sheep stealing."

Last, and chiefly, there are our Diocesan Missions to people in our community cut off from our other churches by difference of language. These missions present many problems, but none of such a nature as to exempt them from episcopal direction, or subjection to Church law and custom. In every case we must remember that it is the missionary and his flock that constitute the Mission; we may help them, but we must not run them and we should help them in such a way as not to impair their self respect and with the aim that they may the better help themselves.

In conclusion the Archdeacon appealed for the support of the committee, asking particularly for their patience and their confidence and co-ordination of all their effort so that there should be no working at cross purposes, one with another. A number of questions were asked and answered, and arrangements made with regard to the money raised, so that each item should not only go to the purpose for which it was intended, but that the donors and the committees have insured to them the proper credit for their gifts. The details of the plan will be worked out with the head of the committee and the Chairman of the Diocesan Department of the Woman's Auxiliary of which organization our various foreign-born committees are parts.

Federation of Churches Launches Movement Here

May I call the attention of our Church people to a movement which has just been launched in Philadelphia in connection with the Federation of Churches?

Mrs. B. C. Y. Hogue has been appointed a Field Secretary. The main part of her time will be devoted to putting into effect a constructive program for the active co-operation of the women of the Churches in this great city, with special reference to community service.

The plan adopted calls for conferences on Sunday School work, Mission study, and particularly the methods of co-ordinating the religious forces of our community, so as to become better informed in neighborhood conditions and problems and attempt to solve them by co-operative effort.

There is great need of such a constructive movement in all our cities and towns, and by encouraging religious education and praying and working together in missionary efforts of a community character, which will combine social service and missionary service, some real progress can be made toward the unity of Christendom.

Mrs. Hogue is a communicant of our Church, and I sincerely hope and pray that she will receive the warm and hearty support of our clergy and the members of our Church, particularly the women, whose co-operation can contribute so much to the success of the effort.

The whole movement, in its conception and its plan, is an attempt to put into practice the principles recommended by the Lambeth Conference, to "form centres of united effort to promote the physical, moral and social welfare of the people and the spread of the Kingdom of God and of His righteousness among men."

Such co-operative action was also endorsed by our General Convention.

THOMAS J. GARLAND.

Educational Notes

You are cordially invited to the Church House, Educational Day, Saint Paul's Day, January 2 , 1923.

8.30—Holy Communion.

9.30—Our Diocesan breakfast.

10.30—Mission Study Clases. Subject: The American Mission of the Church.

1. The Foreign-born in the Diocese.
2. The Development of the Negro.
3. Our National Unity.
4. Church school mission study classes.

12.00—Intercession and instruction, Rev. Elliott White, Archdeacon for the foreign-born.

2.15—Conference. The Educational Work of the Women's Auxiliary.

3.30—Pageant. Mother Church and the new American. Given by American and foreign-born children.

We especially invite those who have not attended mission study classes to come and see what they are. The attendance of the clergy would be greatly appreciated; without their sympathetic understanding the Parish class cannot accomplish its purpose.

Let every Parish send at least one person, that our Diocesan unity shall be truly demonstrated.

Remember January 25. (Those desiring breakfast will please notify the Educational Department by January 23.)

EPIPHANY DIOCESAN CLASSES.

Open Tuesday, January 2, 10.30 A. M. and 8 P. M., and continue for six successive *Mondays*, at the same hours.

The evening class is especially for persons employed during the day, men and women. Subject: The American Mission of the Church.

The subject of the foreign-born is one of especial concern in this city. The Chamber of Commerce is holding weekly meetings on the subject, with the slogan—Our City 100 per cent American. Important bills on emigration are before Congress.

Help the Church to do her part; to lead in clear Christian thinking. Let us renew our own loyalty to our national ideals by studying them; by asking ourselves, "if citizenship meant to the immigrant what it does to me, what would be the result?"

Help us to get together a fine group of men and women, especially our young men and women.

Leader: Mrs. Henry A. Pilsbry, Diocesan Educational Secretary. A leader is not the chief actor, but one to open the way to discussion and keep it on the track.

Tuesday, 8 P. M., Diocesan Class for Negroes. Opening session, January 3, 1923, continuing for seven successive Tuesday evenings. Leader, Mrs. W. Homer Smith. It is hoped that each of our Parishes and Missions will send at least two members to the class. We need their full fellowship and co-operation in this educational work.

The Diocesan Bible Class. Meets each Wednesday afternoon at 3.30 o'clock. All welcome.

All these classes held at the Church House, 202 South Nineteenth Street.

Restoration of Lincoln Cathedral

By The Very Rev. T. C. Fry, D.D., Dean of Lincoln.

All through the war the Zeppelins tried to find Lincoln Cathedral. Their purpose was witnessed to by an illustrated paper, sent me from Germany, containing a picture of Lincoln Cathedral in flames. But they never succeeded in marking it down, for we remained utterly dark and watched the Zepps flying high overhead. Once they dropped bombs within three-quarters of a mile of us.

But, though we escaped, the war indirectly did us damage. Our regular staff of skilled workmen had to be broken up. Some went to fight alas! never to return, others went to munitions. The consequence was that we could not take proper measures to deal with the annual report on the Cathedral from our architect. People at large do not realize the expense and care needed to keep in proper condition a great Gothic Cathedral. Any part neglected means extended trouble and cost and danger.

Earthquake Caused Cracks

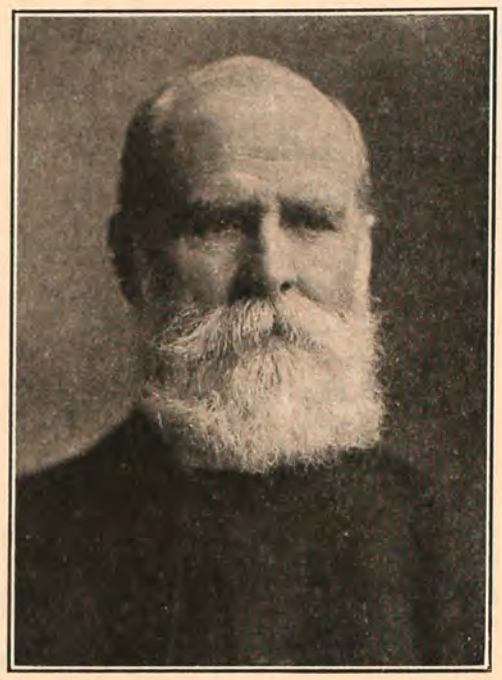
Just before the war cracks began to show in the tower. We now know their causes. They undoubtedly originated in the earthquake that destroyed the first Norman building in 1185. We always thought that this had left the Norman towers unhurt, but our repairer's investigation has revealed that the early English builders of St. Hugh's time knew of cracks and *built them over.* These cracks, as Norman mortar decayed, have spread till, at the beginning of this year, we had a very minute examination by the great engineer, Sir Francis Fox, whom our King knighted for his work on Winchester Cathedral before the war.

He, in union with our architect, Sir C. Nicholson, Bt., told us that any further delays might mean irretrievable disaster. We are waiting in the hope of cheaper material, less taxation, less unemployment.

So warned, we resolved to face the music. The total estimate amounts to $250,000. We found things worse than we expected; we shall be fortunate if we succeed in keeping our outlay to $300,000. The County of Lincoln, for all its unemployment and heavy taxation, has come generously to our aid—and before I crossed the Atlantic we had $100,000 paid or promised. Since then more has come in.

Shrine of Religion

It was my knowledge of the heavy burden which my people are carrying and of those fresh ones which surely lie in front, that prompted me to cross the ocean and appeal to the generosity



Dean Fry

and unity of our language and traditions and ideals on both sides. Will Americans—I said to myself—be won by a plain statement of the facts to help? Here is a great Shrine of Religion, of which we Englishmen and they are coheirs—built and worshipped in by our common ancestors—a trust to the Christian world—indeed an object of deep interest to every human being who values the past—a place today of active work and life, where visitors from the States are ever welcome.

This great Cathedral dates in part from William I and Rufus; owes its chief beauty to St. Hugh and Grossteste, contains a chapter house where Edward I guided a young Parliament in its first struggles for freedom. Will not our brethren overseas make some part of its repair their own? I want to record on some tablet (say) beneath the Central Tower that American brethren repaired it. I want to have an American section in our Book of Remembrance, to be filled with names of all who helped, and to enter in it, individual, group, church or club, that has sent me help. I have an account in my own name (Dean of Lincoln's Acct.) at J. P. Morgan's, New York, where all I get will remain till the big tower is begun. Not a cent will be charged on that fund for my personal expenses.

Confident of American Aid

I plead, if I may, that I am an old man who has ventured this alone, out of my confidence in the racial and idealistic bond that binds us. Within just a few years of eighty I should not have taken Christmas and some months out of home life unless I were driven by a real anxiety. I want $50,000 to do what I plan. I know American taxation is heavy: so is ours. I know American churchmen have their own charities to maintain: so have we. I understand unemployment is heavier with us; my appeal can only be to those who can spare something more when duty is done. We are not allowed to deduct charities from income tax. In America this, I understand, is allowed.

That privilege may perhaps help. I ask very earnestly, that I may not appeal in vain. *In any case* it is evident from my figures that I must return to Lincoln and raise $100,000 at least, to make the Cathedral safe. I purpose having a separate account kept of American money, and an audited statement issued of its spending. Even the "practical man" cannot require more. But, whether I realize my earnest wish or no, I wish to all my kind welcomers in this country the happiest of Xmases and success in all endeavors, whilst we struggle through.

ELECT NEW VESTRYMEN

Messrs. John M. Canfield, William Warner Harper and Richard Moore have been elected members of the vestry of St. Thomas' Church, Whitemarsh. This fall the Montgomery County court allowed changes in the parish charter, increasing the number of vestrymen. The new members temporarily fill the posts until the regular election, Easter Monday evening.

Mr. Canfield for two years has been one of St. Thomas' parish delegates to the Diocesan Convention. He has represented the parish at the Norristown Convocation, and is a member of the Executive Council of the Diocese.

Mr. Harper has for a long time been a regular attendant and a worshipper at St. Thomas'. Mr. Moore, also has been a faithful communicant, and has been lately the Director of St. Thomas' Chapter of the Brotherhood of St. Andrew.

FOREGO CHRISTMAS CANDY TO HELP NEAR-EAST

The children of Annunciation Parish, Twelfth and Diamond Streets, have decided to give the proceeds of their annual Christmas entertainment to the starving children of the Near East. The entertainment was held on the night of December 28th, and the parents and friends of the children were present. It has been the custom to give the children candy, but the children themselves decided to forego that pleasure and make an offering to the Near East children instead.

Diocesan Sanctuary

Intercessions

For Our Bishops and Clergy

Almighty and everlasting God, from Whom cometh every good and perfect gift; send down upon our Bishops, and other Clergy, and upon the congregations committed to their charge, the healthful Spirit of Thy grace; and, that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ. *Amen.*

For Activity

Stir up, O Lord, we beseech Thee, the wills of Thy people in this Diocese. May those who are without the fold be led to Baptism. May those who ought to be confirmed receive the laying on of the Bishop's hands. May those who have absented themselves from the Sacrament of the Lord's Supper return. May the inactive renew their interest in the Church, and may we all work and pray daily for the prosperity of our Diocese and the extension of Thy Kingdom among men, through Jesus Christ our Lord. *Amen.*

For Missions

O God of all the nations of the earth, remember the multitudes of people in every land who, though created in Thine image, are perishing in their ignorance, and according to the propitiation of Thy Son Jesus Christ, grant that by the prayers and labors of Thy Holy Church they may be delivered from all superstition and unbelief, and brought to worship Thee; through Him whom Thou hast sent to be our Salvation, the Resurrection and the Life of all the faithful, the same Thy Son Jesus Christ our Lord. *Amen.*

The Ministry

O Almighty God, Who hast committed to the hands of men the ministry of reconciliation; We humbly beseech Thee to put it into the hearts of many to seek this ministry, whereby mankind may be drawn to Thy blessed Kingdom; through Jesus Christ our Lord. *Amen.*

For Confirmation Candidates

Strengthen, O Lord, we pray Thee, by Thy Holy Spirit, Thy servants who are now preparing to seek Thy help in the sacred rite of Confirmation; and grant that all they who bear the Cross upon their foreheads may bear it also in their hearts, so that boldly confessing Thee before men, they may be found worthy to be numbered among Thy saints; through Jesus Christ our Lord. *Amen.*

ST. AMBROSE'S MISSION

We held our annual Bazaar on October 19, 20, 21. Again they were to us Red Letter days. Our aim this year was to pay off as much as possible of our Organ Debt. At the close of the Bazaar, and when all our expenses were paid, we had realized the splendid sum of $930.

Our grateful thanks are due to the Dean of the Convocation, Rev. D. V. P. Levis, who opened the Bazaar for us on Thursday, and Rev. G. E. Pember, of St. Michael's Church, Germantown, who opened it for us on Friday. We know how busy they both are, and because of that we appreciate more their coming.

Also our thanks are due to the Woman's Aid of the North Convocation, the Woman's Auxiliary of the Germantown Convocation, and to the Woman's Auxiliary of Christ Church for their generous help and interest.

We realize more than ever what can be accomplished by co-operation and united effort, and we are determined to go ahead, and do greater things in the future.

Two men looked through prison bars;
The one saw mud,—the other, stars!

IF YOU WISH TO KNOW

In the line of Religious Education

About Courses
Write Rev. Frederick E. Seymour, 320 South Forty-fourth Street.

About Church School Organization
Write Mrs. John Loman, 3936 Pine Street.

About Teacher Training
Write Rev. L. N. Caley, D.D., Oak Lane.

About Young Peoples' Societies
Write Rev. E. H. Bonsall, Jr., 1511 Arch Street.

About Church School Service League
Write Miss Lily Cheston, 202 South Nineteenth Street.

About Diocesan Department of Religious Education
Write Rev. Frederick E. Seymour.

DO YOU NEED AN ORGANIST?

The undersigned commends to the attention of any Parish in need of an organist and choirmaster well qualified both as musician and vocalist, with more than a quarter of a century of faithful service. Information will be gladly furnished by

J. K. Moorhouse, *Rector.*
Calvary Church, Conshohocken, Pa.

CHURCH NORMAL SCHOOL

The second term of the Church Normal School will be commenced, in the Church House, on January 4, at 7.30 P. M. and will continue for ten successive Thursday evenings.

The subjects to be taught are "The Teacher," (Leader, Rev. L. N. Caley, D.D.,) and "How to Teach the Life of Christ" (Leader, Rev. Frederick E. Seymour).

These two subjects give credit units on Teacher Training Diplomas.

Following the teaching session on each evening, Dr. Caley will give illustrated talks on Church History.

DEDICATE MEMORIALS

With impressive services of dedication, the Rev. William McClellan, rector of St. Luke's Church, Bustleton, Philadelphia, accepted at a recent service three memorial gifts to the church: a bishop's chair, given by Eugene Beck in memory of Mrs. Annie M. Beck; a credence table, the gift of Mrs. McClelland in memory of James R. Connelly; and an alms basin, given by Miss Katherine Pettit in memory of Skidamore W. Pettit.

DIOCESE OF PENNSYLVANIA

List of Parishes and Missions Showing Comparative Amounts Credited on Quotas First 11 Months, 1921–1922. Also Apportionment and Balance Due for 1922

Parish or Mission	Contributions 1st 11 months 1921	Contributions 1st 11 months 1922	Apportionment 1922	Balance due for 1922
IN PHILADELPHIA				
Advent	$3.00	.....	$3.45	$3.45
Advocate	1,087.75	$865.15	1,678.37	813.22
All Saints, Moyamensing	2,344.23	1,655.31	3,228.31	1,573.00
All Saints', Torresdale	1,588.98	2,092.29	4,060.44	1,968.15
All Souls'	.....	223.00	264.50	41.50
Annunciation	260.33	123.26	1,150.45	1,027.19
Atonement	3,329.65	3,830.02	4,819.24	989.22
Calvary, Northern Liberties	193.81	145.64	544.43	398.79
Calvary, Germantown	6,359.56	7,119.52	14,211.78	7,092.26
Christ	14,486.08	19,239.49	18,240.60	998.89*†
Christ Church Chapel	97.17	230.89	1,132.77	901.88
Christ Church Hospital Chapel	16.55	30.00	19.03	10.97*
Christ, Franklinville	328.17	310.21	411.95	101.74
Christ, Germantown	2,194.02	2,296.57	3,301.97	1,005.40
Covenant	497.91	355.26	1,591.74	1,236.48
Crucifixion	388.06	203.30	484.82	281.52
Emmanuel, Holmesburg	635.40	334.75	822.14	487.39
Emmanuel, Kensington	6.50	29.33	419.46	390.13
Epiphany, Germantown	369.40	692.34	1,396.91	704.57
Epiphany, Sherwood	2,676.53	2,706.80	4,018.94	1,312.14
Gloria Dei	2,674.59	1,967.88	3,629.26	1,661.38
Good Shepherd, Germantown	169.76	192.23	238.82	46.59
Good Shepherd, Kensington	499.33	429.90	682.33	252.43
Grace, Mt. Airy	5,580.37	4,804.58	9,113.78	4,309.20
Grace, West Philadelphia	282.59	264.47	1,679.10	1,414.63
Holy Apostles	19,344.90	44,843.69	27,466.39	17,377.30*
Holy Comforter	232.54	225.14	558.63	333.49
Holy Comforter Memorial	762.22	720.38	1,171.88	451.50
Holy Communion	1,015.16	1,397.38	1,498.83	101.45
Holy Innocents, Tacony	685.14	753.02	896.99	143.97
Holy Trinity	22,029.68	16,174.30	32,686.25	16,511.95
Holy Trinity Memorial Chapel	1,108.72	1,167.40	1,433.96	266.56
House of Prayer	170.84	763.41	409.65	353.76*
Incarnation	1,575.30	1,244.78	2,444.75	1,199.97
L'Emmanuello	20.00	28.41	59.80	31.39
Mediator	2,058.50	1,954.00	4,192.20	2,238.20
Merciful Saviour Chapel	220.10	1.00	253.12	252.12
Messiah, Port Richmond	133.00	54.11	231.39	177.28
Phillips Brooks Memorial Chapel	403.06	396.37	493.42	97 05
Prince of Peace	1,915.54	1,642.13	2,381.62	739.49
Pro-Cathedral of St Mary	2,790.33	2,450.46	5,662.58	3,212.12
Redeemer (Polish)	45.00	17.10	51.75	34.65
Redemption	1,451.36	1,341.84	2,024.81	682.97
Resurrection	2,180.25	2,871.49	3,718.07	846.58
St. Alban's, Olney	134.63	136.45	459.57	323.12
St. Alban's, Roxborough	75.00	26.00	216.78	190.78
St. Ambrose	491.44	611.40	721.30	109.90
St. Andrew's, Philadelphia	1,210.07	585.51	1,500.83	915.32
St. Andrew's, West Philadelphia	979.51	1,265.47	2,076.41	810.94
St. Augustine's	188.55	58.53	458.32	399.79

Parish or Mission	Contributions 1st 11 months 1921	Contributions 1st 11 months 1922	Apportionment 1922	Balance due for 1922
St. Barnabas, Germantown	$237.60	$222.82	$302.91	$80.09
St. Barnabas, Kensington	106.50	304.61	414.24	109.63
St. Barnabas, West Philadelphia	867.17	1,017.50	1,090.68	73.18
St. Bartholomew's	306.15	108.00	384.26	276.26
St. Bartholomew's, Wissinoming	642.38	695.80	833.38	137.58†
St. Clement's	4,271.94	4,557.55	6,062.58	1,505.03
St. Cyprian, Elmwood	5.58	3.00	6.42	3.42
St. David's, Manayunk	1,458.21	1,055.83	2,268.00	1,212.17
St. Elisabeth's	269.37	248.01	494.95	246.94
St. Gabriel's, Feltonville	512.71	554.54	653.67	99.13†
St. George's, Richmond	149.61	250.45	419.11	168.66
St. George's, Venango	105.98	93.55	137.20	43.65†
St. George's, West Philadelphia	342.98	230.98	521.13	290.15
St. Giles'	29.35	83.35	52.35	31.00*
St. James, Philadelphia	7,497.28	9,034.19	20,780.48	11,746.29
St. James', Hestonville	263.37	419.50	460.45	40.95
St. James', Kingsessing	352.13	391.48	712.02	320.54
St. James the Less	1,082.20	838.22	1,568.19	729.97
St. John's, Northern Liberties	207.50	1.00	332.63	331.63
St. John Baptist	285.15	127.92	670.43	542.51
St. John's Chrysostom	251.76	229.08	375.20	146.12
St. John the Divine	42.42	173.50	48.78	124.72*
St. John the Evangelist	313.86	733.55	360.94	372.61*
St. John's Free	587.25	762.36	782.05	19.69
St. Jude and the Nativity	652.28	659.69	1,527.68	867.99
St. Luke's, Germantown	6,692.35	6,053.07	11,477.28	5,424.21
St. Luke's, Kensington	740.71	707.33	1,150.13	442.80
St. Luke's, Bustleton	220.13	179.00	319.10	140.10
St. Luke and the Epiphany	5,505.72	5,930.53	11,426.31	5,495.78
St. Mark's, Philadelphia	17,842.55	20,904.07	30,484.64	9,580.57
St. Mark's, Frankford	725.44	2,366.75	2,129.57	237.18*
St. Martin's, Oak Lane	968.57	1,107.68	1,540.49	432.81
St. Martin's-in-the-Fields	57,221.37	42,390.54	90,111.33	47,720.79†
St. Mary's, Hamilton Village	1,394.33	2,105.96	3,897.02	1,791.06
St. Mary of the Annunciation	.....	11.33	6.90	4.43*
St. Matthew's, Francisville	3,952.03	4,207.59	5,504.02	1,296.43
St Matthias	2,474.17	914.40	3,447.56	2,533.16
St Michael's, Germantown	2,901.14	3,657.89	4,470.06	812.17
St Michael's and All Angels	93.11	141.00	135.56	5.44*
St Monica's	172.15	176.50	197.97	21.47
St Nathanael's	503.88	591.43	1,083.67	492.24
St Paul's, Aramingo	1,041.03	925.63	1,304.36	378.73
St. Paul's, Chestnut Hill	37,281.78	25,653.22	49,362.76	23,709.54†
St. Paul's Memorial	998.57	640.06	2,220.22	1,580.16
St. Paul's, Overbrook	5,849.23	6,691.42	9,192.17	2,500.75
St. Peter's, Philadelphia	12,980.17	9,269.75	21,577.77	12,308.02
St. Peter's, Germantown	3,331.85	3,901.57	7,111.35	3,209.78
St. Philip's, Philadelphia	4,298.92	3,522.21	6,093.93	2,571.72
St. Sauveur	.....	.....	145.27	145.27
St. Simeon's, Philadelphia	908.87	496.59	1,385.20	888.61
St. Simon the Cyrenian	757.97	636.97	1,010.39	373.42
St. Stephen's, Philadelphia	5,545.27	5,747.78	6,854.18	1,106.40
St. Stephen's, Bridesburg	252.97	548.41	589.87	41.46
St. Stephen's, Wissahickon	313.62	310.49	585.59	275.10
St. Thomas, Philadelphia	61.00	45.00	289.95	244.95
St. Timothy, Roxborough	1,581.19	1,552.98	2,202.48	649.50

Parish or Mission	Contributions 1st 11 months 1921	Contributions 1st 11 months 1922	Apportionment 1922	Balance due for 1922
St. Titus, Elmwood	$96.81	$72.00	$111.33	$39.33
The Saviour, West Philadelphia	3,626.00	4,647.40	5,830.53	1,183.13
Transfiguration	60.26	19.55	175.46	155.91
Transfiguration Mission	36.11	53.09	41.53	11.56*
Trinity, Oxford	1,876.40	822.57	3,013.06	2,190.49
Trinity Chapel, Crescentville	342.21	376.17	433.79	57.62
Zion, Southwark	568.10	687.12	1,004.34	317.22
OUTSIDE PHILADELPHIA				
Ambler, Trinity Memorial	101.47	114.00	685.98	571.98
Andalusia, Redeemer	432.18	288.58	570.61	282.03
Ardmore, St. Mary's	5,353.19	3,559.17	6,921.65	3,362.48
Bala, St. Asaph's	6,150.05	5,691.65	10,674.15	4,982.50
Bristol, St. James	476.47	517.82	876.94	359.12
Bryn Mawr, Holy Cross Chapel	40.00	.....	46.00	46.00
Bryn Mawr, Redeemer	8,538.88	8,768.83	21,193.28	12,424.45
Buckingham, Trinity	33.26	55.53	67.07	11.54
Center Hill, Trinity	5.00	18.28	8.34	9.94*†
Chadd's Ford, St. Luke's	3.00	7.65	4.03	3.62*
Cheltenham, St. Paul's	3,300.24	3,160.25	7,933.01	4,772.76
Cheltenham, Trinity	149.00	165.00	191.48	26.48
Chester, St. Luke's	137.25	165.68	187.54	21.86
Chester, St. Mary's Mission	8.75	166.01	10.06	155.95*
Chester, St. Paul's	4,034.34	3,283.27	5,934.18	2,650.91
Clifton Heights, St. Stephen's	571.92	546.07	658.86	112.79†
Coatesville, St. Cyril's	4.16	21.50	11.11	10.39*
Coatesville, Trinity	364.21	328.58	499.01	170.43
Collingdale, Trinity	101.24	62.99	169.44	106.45
Compass, St. John's	60.31	31.50	71.66	40.16
Concord, St. John's	76.29	43.50	107.80	64.30†
Conshohocken, Calvary	3,690.70	4,873.54	6,210.49	1,336.95
Cynwyd, St. John's	1,215.67	1,590.59	1,860.32	269.73
Darby, All Saints'	340.50	240.57	718.13	477.56
Dolington, St. Wilfred's	1.00	9.74	2.30	7.44*
Downingtown, St. James	526.03	424.53	747.68	323.15
Doylestown, St. Paul's	123.06	77.50	264.22	186.72
Drexel Hill, Incarnation	58.00	30.00	66.70	36.70
Eddington, Christ	37.30	1.00	82.81	81.81
Eddystone, St. Luke's	52.95	20.61	83.89	63.28
Edgely, St. Paul's Chapel	97.93	80.87	120.83	39.96
Essington, St. John the Evangelist	156.00	161.45	179.40	17.95
Evansburg, St. James	89.08	96.41	140.91	44.50
Fallsington, All Saints	41.25	23.36	47.44	24.08
Feasterville, Feasterville Mission	7.89	39.35	12.52	26.83*
Gulph Mills, Trinity	28.34	23.77	32.59	8.82
Gwynedd, Messiah	2,270.28	1,220.75	3,100.10	1,879.35
Great Valley, St. Peter's	29.47	42.77	36.77	6.00*
Hatboro, Advent	174.73	244.12	223.71	20.41*
Highland Park, Holy Sacrament	231.00	243.50	311.65	68.15
Honey Brook, St. Mark's	35.40	28.21	85.19	56.98
Hulmeville, Grace	124.66	83.67	157.07	73.40†
Ithan, St. Martin's Chapel	.....	100.00	.....	100.00*
Jenkintown, Our Saviour	6,326.56	6,568.57	10,889.59	4,321.02
Kelton, St. John's	45.83	54.63	71.19	16.56
Kennett Square, Advent	292.41	149.14	425.01	275.87†
King of Prussia	20.00	28.82	23.00	5.82*

Parish or Mission	Contributions 1st 11 months 1921	Contributions 1st 11 months 1922	Apportionment 1922	Balance due for 1922
Langhorne, St. James'	$145.52	$147.87	$206.62	$58.75
Lansdale, Holy Trinity	65.60	343.26	90.39	252.87*
Lansdowne, St. John the Evangelist	1,051.96	1,104.00	1,828.79	724.79
McKinley, St. Andrew's	58.29	26.41	67.61	41.20
Marcus Hook, St. Martin's	43.05	36.25	49.51	13.26
Meadowbrook, Huntingdon Valley Chapel	552.39	818.40	1,015.32	196.92
Media, Christ	1,148.71	630.83	1,492.94	862.11
Morrisville, Incarnation	117.09	123.29	242.65	119.36
Morton, Atonement	315.60	243.91	365.24	121.33
New Hope, St. Philip's Chapel	70.63	100.66	110.48	9.82
Newtown, St. Luke's	580.77	636.67	902.18	265.51†
Norristown, All Saints'	562.00	477.00	759.44	282.44
Norristown, St. John's	1,559.28	1,544.06	2,374.34	830.28
Norwood, St. Stephen's	122.31	214.01	215.08	1.07
Oaks, St. Paul's	258.06	216.00	355.42	139.42
Oxford, St. Andrew's	7.00	8.05	8.05	.....
Paoli, Good Samaritan	2,359.19	2,263.52	3,349.73	1,086.21
Parkesburg, Ascension	300.00	125.81	345.00	219.19†
Phoenixville, St. Peter's	5,726.59	3,595.92	10,143.46	6,547.54†
Pottstown, Christ	1,025.59	1,027.22	1,403.00	375.78
Prospect Park, St. James'	133.36	131.96	192.40	60.44
Quakertown, Emmanuel	123.39	111.05	157.62	46.57†
Radnor, St. David's	2,413.79	2,224.85	3,615.01	1,390.16†
Radnor, St. Martin's	1,921.60	1,189.21	3,532.08	2,342.87
Ridley Park, Christ	686.36	383.13	831.87	448.74
Rockdale, Calvary	239.20	271.00	283.13	12.13
Rockledge, Holy Nativity	798.65	211.00	1,381.83	1,170.83
Rosemont, Good Shepherd	7,636.68	4,938.84	12,386.06	7,447.22
Royersford, Epiphany	94.34	108.49	108.49	.....
Somerton, St. Andrew's	13.81	63.50	33.13	30.37*†
Southampton, St. Columba's	131.64	158.88	180.69	21.81†
Swarthmore, Trinity	128.32	233.90	292.27	58.37
Upper Merion, Christ	707.77	704.71	1,076.35	371.64
Valley Forge, Washington Memorial Chapel	457.96	100.63	876.92	776.29
Warwick, St. Mary's	63.51	50.04	78.79	28.75
Wayne, St. Mary's Memorial	3,919.00	4,287.78	7,312.21	3,024.43
Weldon, St. Peter's	235.81	300.76	365.96	65.20
West Chester, Holy Trinity	1,539.10	1,589.06	1,874.62	285.56
West Vincent, St. Andrew's	.....	.....	.....	.....
West Manayunk, St. Andrew's	35.00	65.00	40.25	24.75*
West Whiteland, St. Paul's	481.40	597.83	616.29	18.46
Whitemarsh, St. Thomas	2,643.08	5,799.20	6,242.87	443.67†
Willow Grove, St. Anne's	104.65	137.07	125.49	11.58*
Wyncote, All Hallows	1,670.28	2,069.65	2,611.32	541.67
Wynnewood, All Saints	2,250.58	2,662.06	3,101.30	439.24†
Yardley, St. Andrew's	195.95	213.30	294.37	81.07†
Total Parish Givings Applying on Quota	$401,999.40	$397,472.86	$655.043.04	$257.570.18
Miscellaneous on Quota	4,145.20	4,287.25		
Miscellaneous not on Quota	34,176.82	33,475.54		
Total	$440,321.42	$435,235.65		

Note.—Asterisks (*) indicate "Exceeds Apportionment." *Apportionment 1922* is based on 15 per cent added to actual givings for the whole of the year 1921.

† The 15% included in apportionment of 1922 is not a requirement on account of this church having paid its full quota in 1921.

Here and There in the Diocese

News items and personals for this department of the "Church News" from all Parishes, organizations and individuals are solicited. Please address them to Managing Editor, "Church News," 202 South Eighteenth Street, Philadelphia, Xa.

After twelve sucessive years as Scoutmaster of Troop 57, Boy Scouts of Epiphany Parish, Sherwood, George C. von der Lindt, recently resigned. Members of the troop presented Mr. von der Lindt with a loving cup in appreciation of his services. Walter C. Haydock was elected Scoutmaster. Junius F. Gray, who has served faithfully as Assistant Scoutmaster, has been re-elected and was presented with a silver pencil.

Mrs. John M. Canfield, Treasurer of The United Thank Offering of St. Thomas', Whitemarsh, recently had one hundred women of the parish as her guests at a luncheon in the parish house. Addresses were made by Mrs. J. Alison Scott, President of the Woman's Auxiliary of the Diocese; Mrs. North, until lately in charge of The United Thank Offering; and by Miss Cleaver, a returned medical missionary from Alaska

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Through the different classes of the Church School of St. Mary's, Hamilton Village, fifty-four presents were sent to St. Luke's Mission, Chatham, Virginia, to brighten the Christmas of twenty-seven children.

The Rev. John A. Richardson, Jr., rector of St. Mary's, Hamilton Village, is meeting a class in the Chapel on Wednesday evenings at 8 o'clock on "The Literature of the Old Testament."

The Women's Service Club of Holy Apostles recently provided an entertainment and refreshments for the residents of the House of Rest for the Aged. The club members took with them canned goods, cereals, jellies and money. Each resident was presented with a box of candy. Mrs. Alfred M. Gray sang for them and there were selections by Miss Barber, of the Shoemaker School of Elocution.

The Junior Boys' and Girls' Auxiliaries of Holy Apostles, which are under the direction of Deaconess Helen S. Brookman, sent a really worthwhile Christmas box to St. Mary's School at Keeling, Tenn. This school shelters seventy boys and eighty-four girls, ranging from babes in arms to sixteen years and over.

Miss Margaretta Shipley, of St Thomas', Whitemarsh, is teaching a new class of boys and girls that has been formed in the Church School. The little ones are just learning to read. A new teacher has also come into the school, Mr. Louis U. Strassberger. He is teaching the class of young men that was taught last year by the rector, the Rev. N. B. Groton.

The Italian Department of Calvary Church, Germantown, under the leadership of Miss Isabella R. Krauth, gave an entertainment to the children of the Hebrew Christian Synagogue, December 27.

Teachers of the Church School of St. Philip's, West Philadelphia, recently had the parents of the pupils as their guests at a tea in the Parish House, where an exhibition of modern Church School methods was given, together with a display of gifts made by the School for Christmas presents, which were sent later on to the Indian children on the Rosebud Agency in South Dakota.

The Rev. John A. Staunton, Jr., of Sagada, Philippine Islands, was in the Diocese last month and preached in St. Mark's, Locust Street, and also in St. Clement's, Twentieth and Cherry Streets.

Paul Kantor, the composer of Hebrew music, and formerly the Cantor of the United Hebrew Synagogue in Cleveland, recently sang at the Hebrew-Christian Synagogue here in Hebrew and Yiddish "Eli! Eli!" the great Hebrew dramatic classic describing the persecution of Jewry. "Haskevenu" another Hebrew classic was sung in the original Hebrew.

The Rev. Shirley C. Hughson, of West Park, N. Y., Assistant Superior of the Order of the Holy Cross, was the special preacher recently at the Church of the Good Shepherd, Rosemont. The Order of the Holy Cross maintains a school for mountain boys at St. Andrew's, Tenn., and schools at Kent, Conn., and Ripon, Wis.

The Periodical Club of Epiphany, Sherwood, sent a well-filled Christmas box for two Deaconesses who are working in districts where the people are very poor and the need great. The Deaconesses are: Josephine Ward, Dentsville, Md., and Anna Gibson, Glasgow, Va.

There was an exhibition of portraits and Brittany sketches by Miss Jane H Valentine in the parish house of St. Paul's, Chestnut Hill, in the afternoons of the week beginning December 4.

A $100 Liberty Loan bond has been presented to the Altar Guild of St. Mary's, West Philadelphia, by Mrs. Howard Woolman, the interest to be used for altar flowers in memory of the birthday of Henry Jefferson McCarthy.

The Children's Club of Annunciation Parish, under the direction of Deaconess Flora, have made a number of picture scrap books which have been presented to the Children's Ward of the Episcopal Hospital.

Dr. Thomas Lynch Montgomery, for many years State Librarian at the Capitol in Harrisburg, now Librarian of the Historical Society of Pennsylvania, delivered an address on "Colonial Pennsylvania" before the Men's Association of St. Clement's on the night of December 11th. Dr. Montgomery's visit was greatly appreciated, and his lecture, amply illustrated with lantern slides, included much interesting information about the early post roads, colonial houses and architecture.

Archdeacon Harry R. Carson, of the Panama Canal Zone, Bishop-elect of the Missionary District of Haiti, has been visiting his brother's home in Aldan, Delaware County, and has been meeting a number of old friends in the Diocese. Bishop Garland and the Archdeacon conferred during the month, and the Archdeacon paid a visit to the Rev. Dr. G. Woolsey Hodge, who presented him years ago to the late Bishop Whitaker for confirmation.

Miss Anna Greiss, 5824 Chestnut Street, has taken charge of the Girl Scouts at the Chapel of the Mediator, and there is every evidence that the Troop will be one of the largest and most flourishing in West Philadelphia. Miss Greiss came to the Mediator Troop from Scout Headquarters.

Christmas stockings prepared by the Girls Friendly of the Church of the Advocate were sent to the House of St. Michael and All Angels for crippled colored children and also to the children in the Philadelphia General Hospital.

Bishop Garland preached the sermon at the annual memorial service of the Pennsylvania Society Sons of the Revolution on Sunday afternoon, December 17th, in Old St. Peter's Church, Third and Pine Streets. The Rev. G. Woolsey Hodge is Chaplain of the Society and assisted in the service. The Society's annual service is held one year in St. Peter's and the following year in Old Christ Church. It commemorates the sufferings of Washington and his troops at Valley Forge.

The annual service of the Philadelphia City Troop, which is fixed each year for the Sunday nearest the anniversary of the death of George Washington, was held Sunday afternoon, December 17th, in St. James' Church, Twenty-second and Walnut Streets, and the preacher was the Rev. John H. Mockridge, rector of St. James'.

Mr. Franklin H. Spencer, of Our Saviour Church, Jenkintown, Associate General Secretary of the Brotherhood of St. Andrew, is making a Western trip, and at this writing is in Grand Rapids, Mich. Mr. G. Frank Shelby, of Grace Church, Mt. Airy, General Secretary of the Brotherhood, has left for an extended trip in the Far West, also in the interests of the Brotherhood

Letters to the Editor

This department is open to all baptized members of the Church. It is for the exchange of information and opinions. Correspondence is freely invited. Because of space limitations letters should be as brief as possible. THE CHURCH NEWS *is not responsible for opinions expressed. The Editor reserves the right to decide what shall be published.*

FROM A LAYMAN

Editor THE CHURCH NEWS:

Mr. Cecil Roberts in his article on "Was the English Church at its Foundation Roman Catholic?" speaks of the British Church having almost entirely disappeared when the Saxons and Angles and Jutes invaded Briton. While it is true that St. Augustine was a missionary from Rome to the heathen Anglo-Saxons is it not a historical fact, supported by unimpeachable evidence, that British bishops and priests who had been driven out of Briton by the heathen invaders returned and worked in many parts of England as missionaries and founded missions quite independent of St. Augustine's efforts? Somewhere in the past I have the impression I was taught those ancient British bishops and priests refused to submit to Roman rule and in their time began "protesting" against Italian control, and that their successors kept up the "protest" until the Reformation, when the shackles of Rome were finally broken. I have been under the impression also that our present Church of England could trace its Episcopal authority through those ancient British bishops and priests back to Apostolic days, outside of Roman sources. Has such history been taught or have I been laboring under false impressions? What are the facts?

J. E. W.

[I sincerely wish that I might answer this question affirmatively, but unfortunately all our data point in the opposite direction.

1. The British bishops and priests did *not* return and work in England as missionaries among the Saxons. St. Augustine in 603, and again just before his death in 604, invited the British clergy to co-operate with him in the conversion of the Saxons; and in both cases they refused. Laurence, his successor, in 605 sent a general letter to the British bishops to the same purpose, and met with the same result. Bede tells us of several instances when British prelates refused even to eat at the same table with Saxon Christians. So far as co-operation with the Christian Saxons went, Cadwallan, the British (Christian) king of North Wales in 633 joined with Penda, the heathen king of the Mercians, against the Christians of Northumbria, and at the defeat of Northumbrian Edwin, as Bede points out, Cadwallan's Christianity showed no respect to the same faith among the Saxons. Gradually, of course, as the Saxon Church and culture spread throughout England, the British Church was inevitably absorbed, but it was not until nearly two centuries after Augustine, in 776, that the Britons finally gave up their distinctive customs, and not until a century after this that any British bishop received Saxon consecration, while it was only in 1115 that a Norman was consecrated bishop of St. David's at Canterbury, and took the canonical oath of allegiance to the English primate. Thus in no sense did the British Church aid in converting the Saxon (English) people.

2. So long as the Britons maintained their own liturgical practices and remained out of communion with Canterbury, it may be argued that they protested against Rome. After, however, they had given up their customs in 776, as I have said, and submitted to Canterbury in the twelfth century, there is no ground whatever for saying that there was any further protest.

3. The episcopate of the Anglican Church today has no connection whatever with the old British episcopal succession, but what is more surprising still, it has no connection with the succession of St. Augustine. Augustine's line had ended with Archbishop Deusdedit, who died in 664. Hence our Orders are derived from the Italian and French bishops of the end of the seventh century.

This is too lengthy a topic to enter upon here, but it is well worthwhile. The handiest work dealing with it is that by our American Dr. Lucius Waterman, *The Transmission of the Episcopate in English and American Lines,* New York, Gorham, 1903.]

CONGRATULATES ST. CLEMENT'S

To THE CHURCH NEWS:

We offer our happy congratulations to the Reverend Clergy and people of St. Clement's Church who at this time are keeping their Patronal Festival with great dignity and joy. St. Clement's Church has always stood forth in brave defense and maintenance of Catholic Faith, order and practice and today, with creative enthusiasm, Father Joiner is making St. Clement's alive unto leadership and good works. May God richly bless all he would do to the greater good and growth of St. Clement's and every parish in the city.

(REV.) D. I. ODELL,
Annunciation Parish.

Sunday before Advent.

The Rev. D. I. Odell—A Tribute

On December 31, 1922, the pastorate of the Reverend Daniel Ingalls Odell, D.D., at the Church of the Annunciation, Philadelphia, came to an end. Having attained to three score years and ten, Doctor Odell resigned the rectorate which he had held for thirty years. At the November meeting of the Vestry, when with sincere regret his resignation was accepted, minutes of high appreciation for his long and faithful ministry to the parish were passed, and he was unanimously elected rector emeritus. He sails early in January on an extended European tour, and upon his return in the summer will continue in charge of his unique and beautiful mountain Chapel of the Holy Name at Cragsmoor, N. Y.

We rejoice that Dr. Odell, as rector emeritus, will still have place and position in the Diocese of Pennsylvania. Few priests have served the Diocese during so long a period of time, and fewer still have remained in one work amid circumstances so often discouraging. The old Church of the Merciful Savior had assumed, as the new parish of the Annunciation, under Dr. Batterson, a definite place in diocesan life, and a well-known position in the Church at large, because of its clear-cut and impressive teaching and practice. Under Dr. Odell the same standard was maintained in spiritual matters, while in material affairs the church building was strengthened and beautified, and the debt of some twenty thousand dollars reduced to less than two thousand.

It is perhaps needless to add that through all the "crises" and resultant secessions with which the Diocese has been afflicted, the parish of the Annunciation under Dr. Odell's guidance has ever remained unswervingly loyal. Many of the clergy who were prominent in diocesan affairs when young Fr. Odell came to Philadelphia, have experienced momentous changes and reversals in their theological outlook and position; but the deep and solid principles of Churchmanship which Dr. Odell brought from Old Trinity, New York, under Dr. Dix, have kept his parish firm and faithful through the years.

What Dr. Odell has been to many outside his parish, and especially to younger clergy, this is not the place to speak. We bow to that clerical ritual according to which, by an inversion of Shakespeare, the "good that men do" must be heralded only after they are dead; and as Dr. Odell is happily still very much alive, we guard our tongue. Nevertheless it may not be entirely out of order to emphasize that the impression of single-minded devotion, which came to all who have known Fr. Odell intimately, has only received its confirmation in the offer of his resignation so soon as he had reached his seventieth year. Still in the maturity of his powers, he had felt that it was "bad policy" for clergy to remain in positions of responsibility after the Scriptural length of years. Hence he resigned without more ado, and this final act of his pastoral ministry is by no means the least significant. Thus we bid him "God speed" upon his journey, and salute him not only as *Sacerdus Magnus,* but what is rarer as *Pastor Bonus.*

C. R.

DAY OF PRAYER AT ST. MARK'S

In St. Mark's Church, on Tuesday, December 5th, intercessions for the various activities of the Church were offered. The Day of Prayer commenced with three celebrations of the Holy Eucharist, followed by fifteen minute periods of intercessions. During the noon hour, the rector, the Rev. F. L. Vernon, D.D., conducted the Intercessions and gave a Meditation. The afternoon was devoted to fifteen minute intercessions. The service closed with Litany after Evensong.

The Editor's Book Shelf

The Crisis of the Churches. By Leighton Parks, D.D. New York, Scribner, 1922, pp. XXX+256.

The rector of St. Bartholomew's Church in New York has come to the conviction that as a result of the Great War, Western civilization stands at the crossways of its fate; and as a consequence of this, that the American Churches are also face to face with a fundamental crisis. In the first part of this book, Chaps. I-VIII, an attempt is made to analyze the nature of this crisis; and in the second half, the contribution which the Episcopal Church can and should make to meet this demand is presented as Dr. Parks sees it.

We have seldom met a book which distinguished so profoundly between promise and fulfillment. We rejoice to find such a recognized exponent of Protestant Episcopalianism so alive to the needs of war-hurt religion, and the pages devoted to analysis of the current situation contain many stimulating criticisms. It is when we come to what the author considers the enduring contribution of our own Communion, that in Newman's phrase "we shiver" and "we shudder." After the agony of the war, there was reason to hope that religions of sectarian narrowness and merely "pretty" ecclesiasticism might be considered dead; yet we know not toward what else Dr. Parks points when he offers to this new God-hungry world, as the chief contribution of the Episcopal Church, that it "is because the Episcopal Church is a potent force in keeping alive the remembrance of the ideal England and the ideal America which are essentially one, that the value of that church primarily consists" (p. 112). We are indeed wholly in favor of an Anglo-American alliance, yet we had supposed that it was the duty of the Christian Community, after the example of Pentecost, to keep alive the remembrance of the ideals of *all* nations —even of those of the dwellers in Mesapotamia. Surely if the words have any meaning, the remembrance of the ideal France or the ideal Italy is no whit less valuable in the sight of God. Only, of course, to advocate this would take Dr. Parks clean out of the "English tradition" of which he writes, and place him squarely in that Catholic tradition which he repudiates.

After this shrunken platform of a two-nation ideal, we are not surprised to find that the further contribution of the Episcopal Church is a liturgy, which embodies no sacrifice (Chap. 12); sacraments which confer no grace (Chap. 15); creeds, so long as their meaning is not fixed (Chaps. 13, 14); and episcopacy, minus historic authority (Chaps. 10, 11). We regret for Dr. Parks' own sake that he has published the chapter on "Sacramentarianism," and we wonder if he has ever really tried to understand the meaning of that "magical religion" of which he is so scornful.

Despite the above, we can honestly welcome this book, and commend it to the careful perusal of our readers. It exhibits, as it seems to us, the narrowest and thinnest religious platform we have met for a long time; and at the same time it reveals the bankruptcy of a strictly and literally "Protestant Episcopal Religion" in a world of sound scholarship and serious endeavor. From certain angles, a sufficiently warning example is as valuable as a worthy ideal.

C. R.

The Psalms as Liturgies. By John P. Peters, Ph.D., ScD., D.D. New York, Macmillan, 1922, pp. 494.

The groundwork of this book was delivered at the General Theological Seminary as the Paddock Lectures for 1920; and we are grateful to the author for expanding his lectures into a substantial treatise of nearly five hundred pages. In Dr. Peters were united three prerequisites for a study such as this, of which few men in the American Church were possessed. He was in the first place a finished Semitic scholar entirely at home both in the original tongues and in the modern critical scholarship of his field. Secondly he had enjoyed three distinct and prolonged periods of first-hand investigation amid the sacred sites of the East, and hence from his own experience on the spot could interpret with exceptional intimacy the literature of which he wrote. Both of these characteristics, however, were far more common than the third, and this was, that to exact and scientific learning Dr. Peters added a deep and reverent appreciation of the Church's tradition both in faith and practice, and a decided interest, inherited from his early teacher the first bishop of Springfield, in liturgical propriety.

Thus he was uniquely qualified to describe "the Psalms as Liturgies," and we know of no volume so well grounded in the best results of criticism, which at the same time makes the psalms *live* for the Churchman of today. In an introductory study of nearly ninety pages, we are presented with "the origin, purpose, and development of the Psalter"; and then follows a commentary on, and Dr. Peters' own translation of each psalm.

This is not a book to be read through. It is one to be studied carefully and devotionally, but those who use it thus will be repaid an hundredfold. If members of the clergy, especially those who are conscientious as to their Daily Office, will take this volume for their Lenten reading, we feel certain of their joy in the new meaning and increased value which "David" will assume.

C. R.

The Jesuits, 1534-1921. By Thomas J. Campbell, S. J. New York, Encyclopaedia Press, 1921, pp. XVI+957.

As an advertisement of the activities of the Jesuit Order this volume is probably unsurpassed. In its thousand pages practically every form of Jesuit enterprise is pictured, and a heterogeneous mass of details in Jesuit history gathered together, such as can be found in no other single book. Acting on the command of Fr. Martin, who became General in 1892, groups of Jesuit scholars in various lands have undertaken to write the history of their Order in their respective countries, and while this immense undertaking is as yet by no means complete, Fr. Campbell has been able to make good use of much of it.

We must confess, however, to a distinct disappointment in the spirit and language of the presentation. With all this wealth of data at his disposal, the author has missed a great opportunity of making an effective apologia for his Order. Indeed, in the hands of certain Jesuit fathers whom we have in mind, we should rather have hesitated to suggest this abundance of Jesuit material indiscriminately to members of our own Communion. As it is, we have no fear. The repeated and fulsome praise of everything Jesuit, the blackguarding of many of the holiest names in the Roman Communion because they have opposed Jesuitism, the coarse vulgarity in the treatment of everything and everybody non-Roman, together with the definite dodging of the really serious problems in Jesuit history, all this renders the many pages quite safe as propaganda. We cannot imagine them converting any respectable Christian. But, as a mine of information about the workings of Jesuitism—purposed and at times unpurposed—this book will prove of distinct service to any who are interested in the Society of Jesus.

C. R.

Preaching Mission

S. CLEMENT'S CHURCH

Twentieth and Cherry Streets

The Mirfield Fathers

Members of

The Community of the Resurrection

Mirfield, England

Beginning

Sunday, January 28th

Ending

Sunday, February 11th

Preaching Services { Sundays . . . 11 A.M. and 8 P.M.
Daily (except Saturday) 10.30 A.M. and 8 P.M.

Everybody Welcome

In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

THE CHURCH NEWS requests contributors to this column to limit memorial notices to 200 words or less. No charge for publishing such memorial notices.

BISHOP WHITEHEAD

The Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania at its October meeting adopted the following resolution:

"With sorrow we record the death, in his eightieth year, on September 18th, of the Senior President of this Society, the Rt. Rev. Cortlandt Whitehead, D. D., S.T.D., the second Bishop of the Diocese of Pittsburgh. From his consecration to that office in 1882 he was ex-officio President of this Society. During these forty years he was present at our meetings when his many duties permitted him to be. With affectionate appreciation we recall his cordial greetings, his interest in our work, and his readiness to give valuable information concerning missionary work in his Diocese and his dignity, efficiency and fairness as chairman of our meetings.

"We pray that God may comfort his bereaved family, and may continue to bless the Diocese which was so long, and so faithfully served by him, who has been called from abundant labors to find in God's presence fulness of joy and at His right hand pleasure for evermore."

JOHN H. CURRIER

At a stated meeting of the vestry of the Church of the Holy Innocents, held December 5, 1922, the following Resolutions were unanimously adopted by a rising vote before God, with Prayer.

WHEREAS: It has pleased Almighty God to remove from his earthly activities, and to take to Himself His faithful servant and our friend and associate, John H. Currier, who departed from us, to be with God in eternal bliss, on Thursday, November 23, 1922, and

WHEREAS: He for whom we mourn, served this Parish as Vestryman, Accounting Warden and Rector's Warden, for a period of almost fifty years with conspicuous fidelity and ability, thereby being helpful in large measure in the upbuilding of the Parish of the Church of the Holy Innocents, and

WHEREAS: While the good and kindly deeds of his loving heart (many of them known only to God and the recipient) endeared him to all who knew him, and made him friend of all men, it was in the discharge of his duties as Superintendent of the Sunday School that he shone the brightest, he being filled with the Grace of the Lord Jesus Christ labored with humility, zeal and ardor to bring up those committed to his charge in the nurture and admonition of the Lord; thereby doing much for the upbuilding of the Kingdom of Christ. Therefore, be it

Resolved: That, while bowing submissively to the will of a loving and all wise God, let us extol the Giver of all good for the faithfulness and the shining examples of John H. Currier in his work for the Master, and be it further

Resolved: That, after a life of faithful effort to do good to all men and to serve his God, we believe the redeemed soul of John H. Currier stands before the Throne of God praising his Saviour whom he delighted to serve while he was here among us.

(Signed)—Rev. Robert A. Edward, D.D., Rector; Fred. Rodgers, Geo. M. Cooper, Joseph Barkens, Chas. H. Weidman, Edward Ryall, Sr., Elmer E. Keiser, Charles Murphy, Samuel Carless, Alexander Shearer, Charles Nodder, and Carl Mintze, Secretary.

AN APPEAL

(*Continued from page 110*)

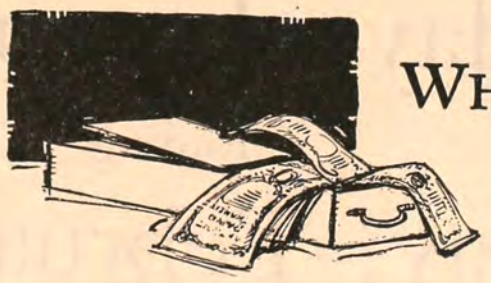
Chapels and Missions. Also takes orders from Parishes that are able to pay for articles ordered. This embroidery class is open to women who are not members of the Guild.

This, it seems, would show that the possibilities and the opportunities of such an organization are limited only by the lack of a sufficient number of workers and by the lack of sufficient funds. It is sometimes necessary to refuse requests of various kinds from the Clergy of the City Mission and from other Mission Priests of the Diocese simply because the Guild has neither the money to buy what is needed nor the workers to do the work.

The Clergy who minister to the sick, the suffering and the unfortunate people in the various institutions in this Diocese are willing and glad to testify that the Diocesan Altar Guild is a real help to them in their ministrations, for with the furnishings provided by the Guild and with the help of the Committees they are able to conduct the Church's services in such a manner as to stimulate the interest and devotion of their people, and with a dignity and reverence that is more worthy of Him in Whose Name and to Whose glory all our work is done.

Two anecdotes will show that the need for such a Guild was felt and that its work is appreciated. A devout Churchwoman, who was one of the founders of this Guild, asked the Rev. Dr. Duhring, then superintendent of the City Mission, if he approved of the attempt to organize such a guild to help the City Mission Clergy. His answer was: "You can do anything you like. I have been praying for this for thirty years!"

The other story is this: In the course of time the Guild, which was finally founded in 1912, was able, through the generosity of some of its members, to supply the Women's Department at Byberry with an Altar and all necessary furnishings and supplies. After the first few times that it was used, the patients collected their few pitiful pen-



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nies, brought them to the Superintendent and asked her to buy some flowers for the Altar with their money.

Surely it is worth while, and surely, in this great Diocese there must be hundreds of devout women whose lot is cast in so goodly a heritage that they will wish to extend to others, through the Altar Guild, that which they so richly enjoy. To enable the Guild to do the work that is before it, the membership should be two or three times as large as it is, and while there are thirty-four parishes represented in the Guild, there are many others that ought to be represented and are not.

All who are interested may apply for information to any of the officers of the Guild.

President—Mrs. Thomas Reath, 2103 De Lancey Place.

Vice-President—Mrs. Arthington Gilpin, 331 South Seventeenth Street.

Treasurer—Miss Sarah Drayton.

Secretary—Miss Elizabeth J. Lea, The Wellington, Nineteenth and Walnut Streets.

ST. TIMOTHY'S, ROXBOROUGH, GETS READY FOR CANVASS

Announcement is made that St. Timothy's, Roxborough, has resolved to get behind the 1923 Program of the Church, and have a real Every Member Canvass of the parish.

The vestry at a special meeting decided by a unanimous vote to put forth every effort in co-operation with the rector, the Rev. Sydney A. Caine, to meet its quota for both sides of the envelope. The vestry gave its unqualified endorsement to the 1923 Program of the Church and accepted the quota figure for St. Timothy's Parish to raise for others. Plans are now under way to prepare for the Every-Member Canvass, so that it may be finished before the celebration of the Patronal Festival on St. Timothy's Day, January 24th.

CHURCH SCHOOL MISSIONARY SERVICE

On the afternoon of Septuagesima Sunday, January 28, in Holy Trinity Church, a Missionary Service will be held for the Church Schools of the Diocese.

The purpose of the service is to stimulate interest and enthusiasm in the Mission of the Church, and to sow seeds of good works, for which the Presentation Service on the Fourth Sunday after Easter will be the Thanksgiving service.

Let every School be well represented at both services.

When a man feels that he does his work for God, and not for men only, then it becomes a divine vocation.—*Anon.*

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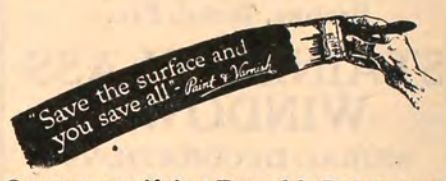

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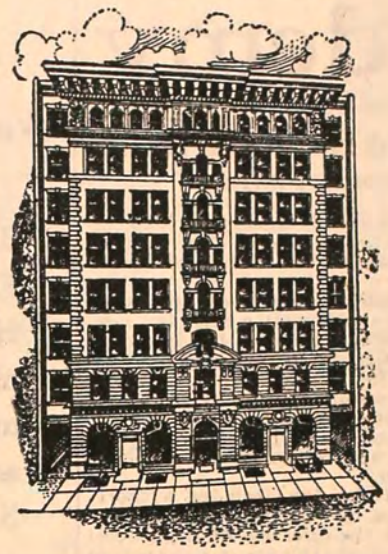

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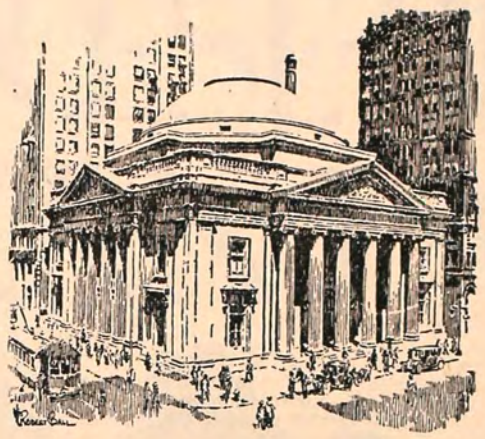

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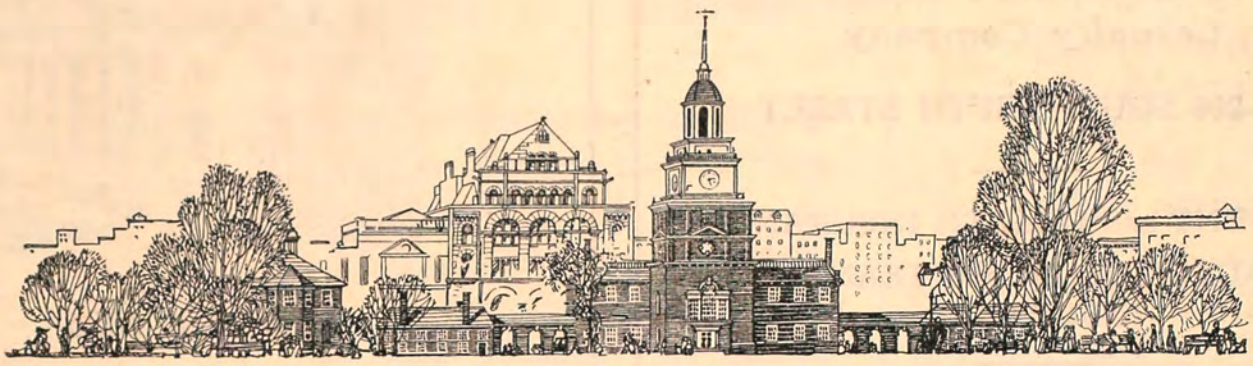

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